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EXPOSITION 324

OF THE

Old Testament

BY

John Gill

IN SIX VOLUMES

SOLVE

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AN
EXPOSITION
OF
The Books of the Prophets
OF THE
OLD TESTAMENT: 324

IN WHICH IT IS ASCERTAINED IN SUCH
AN ACCOUNT OF THE SEVERAL BOOKS,
AND THE WRITERS OF THEM,
A SUMMARY OF EACH CHAPTER;

AND
The genuine Sense of every Verse;
AND, THROUGHOUT THE WORK,
THE ORIGINAL TEXT AND VARIOUS VERSIONS ARE INSPECTED AND COMPARED;
INTERPRETERS OF THE BEST SORT, BOTH JEWISH AND CHRISTIAN, CONSULTED.

AND
THE PROPHECIES
ARE SO CHIEFLY TO RELATE TO THE JUDGES OF THE GOSPEL,
AND A GREAT NUMBER OF NOTES TO EXPLAIN THE ALLUSIONS.

BY JOHN GILL, D.D.

IN TWO VOLUMES.

VOL. II.

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1810.

AN EXPOSITION

OF THE BOOK OF

The Prophets

OF

THE OLD TESTAMENT.

THE BOOK

OF

THE PROPHET EZEKIEL.

THIS book is rightly placed after Jeremiah; since Ezekiel was among the captives in Chaldea, when he prophesied; whence Jeremiah began to prophesy long before that captivity, and chronology it. The name of this prophet signifies, as it is commonly interpreted, the strength of God; or strengthened by God; as he was, and as he needed to be, having great work to do, and a perverse people to deal with: see ch. iii. & how the learned Bishops choose to render it, *God shall prevail*: with which compare Jer. xx. 7. There was a Levite of this name, of whom mention is made in 1 Chron. xxi. 10, whose name is there read *Jehoiada*; and this prophet was a priest, etc. L. S. and both Clement Alexandrinus* and Eusebius† cite a Jewish writer of tragedies, of the same name, which some have very wrongly thought to be the same with our prophet; but whether Lachai is not the same with Nazareth or Zababai, the names of Pythagoras, mentioned by Clement as such, according to the opinion of some, is a matter of question; and which the learned Selden‡ seems to think probable. According

to the judgment and opinion of Jeron*, his style is neither very elegant, nor very naïve; but between both, and has a mixture of each. The phrases he uses are very obscure and difficult of interpretation, especially the vision of the living creatures and wheels; wherein the Jews! failed the reading of it, as well as the rest of this prophecy, used persons were thirty years of age. The divine vision in this book, the whole subject-matter of it, its agreement with the prophecy of Jeremiah, and the accomplishment of events predicted in it, prove the authenticity of it; and as divine authority has always been allowed, both by the Jewish synagogue and the Christian Church, there were indeed some ancient Jewish Rabbins, who were perplexed about some things in it, and concluded about a year at odds, because of some words in it, which seemed to them to be contrary to the law of Moses: but R. Chasiah, his Gerson, a very famous doctor in those times, without to his chamber, and wrote a commentary, in order to remove these difficulties to satisfaction. This book, in general, contains various

* Diction. Sac. p. 224, 226, 228.

† Euseb. l. 2. c. 24.

‡ Selden. Synag. l. 2. c. 22. p. 126. A. & 98. p. 225.

* De lib. Synt. Synag. l. 2. c. 1. p. 226, 231.

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* Pseph. in Reg. Sam. a. 1. c. 2.

† Pseph. in Reg. Sam. l. 2. c. 2.

‡ P. Seld. Synag. l. 2. c. 22. p. 126. A. & 98. p. 225.

* De lib. Synt. Synag. l. 2. c. 1. p. 226, 231.

visions the prophet saw: several threatenings against the people of the Jews; and prophecies against other nations; and an abundance of comfortable promises of the Messiah, and of blessings of grace by him; and of the state and condition of the Gospel church, and the worship of it. Josephus^a says Ezekiel left two books written by him; one of which Athenasius^b, or the author of the Synopsis under his name, thinks is lost; but the learned Huetius^c is of opinion that the prophecy of Ezekiel, in the times of Josephus, was divided into two parts; the first containing the first thirty-nine chapters, and the other the nine last chapters: which is not improbable. If the authorities of Epiphanius^d, or the writer of the lives of the prophets that goes by his name, and of Isidorus^e, are of any weight, Ezekiel was born in the land of Sacerà; killed by the governor

in Babylon; and buried by the people in the field of Mauv or Mahurim, in the sepulchre of Shem and Arphaxad. The account R. Benjamin Tudelensis^f gives is, that there is a synagogue of the Prophet Ezekiel by the river Euphrates; and over-against the synagogue sixty towers; and between every tower a synagogue. In the court of the synagogue is a library; and behind it the grave of Ezekiel the son of Buzi the priest; and over it a large vault, of a beautiful building, erected by Jeconiah king of Judah, and thirty-five thousand Jews, who came with him, when Erd-merodach brought him out of prison; and over the grave a lamp burns night and day. The Cippi Hebraici say^g he was buried by the river Hiddekel; and Menasseli ben Israel^h affirms that he died in Babylon, and was buried there; and so Kimchiⁱ says the tradition is.

CHAP. I.

THIS chapter contains a vision, which is the introduction to the prophet's call and commission to perform his office; in the account of which may be observed the time when it was seen, ver. 1, 2. and the place both where the prophet was when he saw it, and the object or things that were beheld by him; and the original, form, and manner of the vision, ver. 3, 4. next follow the particulars of it; and first, four living creatures appear, described by their general likenesses, as human, ver. 5. and, in particular, by their faces, feet, hands, and wings, ver. 6, 7, 8, 9, 10, 11. by their motion and progress, and the spirit by which they were influenced, ver. 12. and by their forms of light, brightness, and heat, in which they appeared and moved, ver. 13, 14. and next the wheels, described by their number; for, though they seemed to be as one, they were four; and by their situation on the earth, and by the side of the living creatures, ver. 15. by their appearance, which was alike in them all, and as the colour of beryl, and as a wheel within a wheel, ver. 16. by their motion, which was on their sides, and not retrograde, ver. 17. by their rings or circumferences, which were high, dreadful, and full of eyes, ver. 18. by their dependence on the living creatures, moving as they, having the same spirit they had, ver. 19, 20, 21. and then a firmament is seen, described by its situation, over the heads of the living creatures; and by its colour, as the terrible crystal, ver. 22. by what were under it, the wings of the living creatures; of which a more particular account is given, ver. 23, 24. by what was heard from it, a voice, ver. 25. and by what was above it, a throne; described by its colour, as a sapphire-stone; and by a person on it, who had the appearance of a man, ver. 26. who, in general, looked like the colour of amber, within which was

the appearance of fire from his loins upwards, and from his loins downwards: the fire had a brightness round about it; and that brightness was like a rainbow in a cloud, on a rainy day; and this appearance was no other than that of a divine and glorious Person; which, when seen by the prophet, caused him, through reverence, to fall upon his face; when he heard a voice speaking to him what is recorded in the following chapter, ver. 27, 28.

Ver. 1. *Now it came to pass in the thirtieth year, &c.* Either from the last jubilee, as R. Joseph Kimchi^j, Jacchi, and Abendana; or from the time that the book of the law was found by Hilkiah the priest^k; so the Targum, which paraphrases the words thou, "and it was in the thirtieth year after Hilkiah the high-priest found the book of the law, in the house of the sanctuary, in the court under the porch, in the middle of the night, after the moon was down, in the days of Josiah son of Amon king of Judah;" or, according to Jerom^l, from the time of the prophet's birth, who was now thirty years of age, and was just entered into his priestly office; or rather it was the thirtieth year of Nabopolassar, or the father of Nebuchadnezzar: this was the twelfth year of the captivity, reckoning from the third of Jehoiachin, which was the first captivity, and from whence the seventy years are to be reckoned, and also the twelfth of Nebuchadnezzar's reign; and if two years are taken, as Vitrage^m observes, from the twenty-one years, which are given to Nabopolassar in Ptolemy's canon, in which Nebuchadnezzar his son reigned with him, there will be found thirty years from the beginning of Nabopolassar's reign to the fifth of Jehoiachin's captivity, when Ezekiel began his prophecy; and which, as Bishop Usherⁿ, Mr. Bedford^o, Mr. Whiston^p, and the authors of the Uni-

^a Antiqu. Lib. c. 5. sect. 1.

^b Synops. Sacr. Comp. p. 134, 135. tom. 3.

^c Domini. Evang. Prep. c. 212.

^d Sic Prophet. vii. a. p.

^e De Vir. & Mort. sanct. c. 28.

^f Masab. p. 79, 79.

^g P. 74.

^h De Rectoret. Mart. l. 1. c. 2. sect. 5.

ⁱ In Ezek. abul. 19.

^j Apud R. D. Kimchi in loc.

^k Seder Olam Rabba, c. 40.

^l Psestet. in Ezek. tom. 2. fol. 9. D.

^m Typus Doctus. Prophetie. sect. 7. p. 41. Vol. Wini. Mucet.

ⁿ Syn. tom. 2. l. 1. c. 19.

^o Axioma Vet. Test. A. M. 2699. p. 127.

^p Scripturae Chronologia, p. 61.

^q Chronological Tables, cent. 16.

appearance of the man upon the throne is said to be as the colour of chrysolite, ver. 27. The word, read the contrary way, is the Mosiah, or the anointed, or to be anointed. *Jarchi* thinks it is the name of a colour, nearest to the colour of *fine*. *Jerome* and *Tremellius* make it, *a very lively colour*; and perhaps may mean the colour of a burning metal; and *Bunier* translates it, *a most exceedingly fine*; a river, bearing red-hot metal which may denote the pure light of *Charis*, who is the brightness of his Father's glory; the flame of his holiness, his burning love for the glory of God, and the grand of his church; and his fiery indignation against his enemies. We render the word *anointed*, as do *others*; by which must be meant, not that which is the juice of certain trees, which is possessed by the wax, and is of a yellowish colour; not that liquid substance which comes from sea-shells and sticks; not, being hardened in the same way, is of the colour of wax; but a kind of mixed metal, compounded of gold and silver; the bulk part of it is silver, as *Rhysd* says; and four parts gold; through *Socinus* is of opinion that the chrysolite, a metal made of gold and brass, is meant; which is the most like brass; to which the feet of Christ are compared in *Rev. i. 13*, and so this *chrysolite* may denote the two natures in Christ; the personhood of his person; his brightness and glory; and his great strength and power. *R. Abendana*'s conjecture, that the colour of *chrysolite* denotes the colour of some precious stone, as the colour of *carbuncle*, or *hyacinth*, ver. 16, and so he that sat upon the throne, in *Rev. i. 3*, was to look upon like a jasper and a sapphire-stone.

Ver. 3. *[And out of the midst thereof, &c.]* The fire; or out of the midst that was fiery, the whirlwind, cloud, fire, and the brightness about it: came the likeness of four living creatures; not really four living creatures; they appeared like to such; they were in the form of such; by which we are to understand, not the four *manhoods*; nor the four Gospels; nor the angels; but ministers of the Gospel; the true key for the opening of this vision is that which John saw, *Rev. i. 6, 7, 8*, the four beasts, or, living creatures, as it should be rendered, are the same with these here, and these the same with them; and who minister appear to be not only worshippers of the true God, but to be men redeemed by the blood of Christ; and are distinguished from angels, and also from the four-and-twenty elders, the representatives of the Gospel churches; and so can design no other than the ministers of the word, with whom all the characters of them agree, as in their vesture, ver. 4; see *Rev. i. 3, 6* and *v. 8, 9, 10, 11*. Creatures they are; not gods, but men; they are indeed in God's stead, and represent him, being conformation of him; but they are frail, mortal, sinful men, of like passions with others; and therefore great allowances must be made for their infirmities and weaknesses; yet, as ministers, they are the creatures of God; he, and not men, has made them able ministers of the New Testament; and they are *living* creatures; they have spiritual life in themselves, and

not the means of quickening others; and have with it, he, and stand by, mercy, and favour in their ministrations. Their number, four, respects the four parts of the world, to which the missionaries to preach the Gospel reaches; and whither they are sent, warfare over it is the will and pleasure of God they should go, and do his work for him to do. And this with their appearance, they had the likeness of men; their general likeness was not human form, except in those particulars most necessary, because they represented men; men human, tender, kind, and pitiful; knowing, and understanding; and seeing like men.

Ver. 4. *[And as for every one had four faces, &c.]* Which are described, ver. 10, see the note there. The Targum multiplies the faces in a strange monstrous manner, justifying the words thus, "each had four faces, and there were four faces to every one of them," and every creature had sixteen faces; the number "of the faces of the four creatures was sixty and four." And every one had four wings; the scripture in *Isa. vi. 2*, and the four beasts or living creatures in *Rev. iv. 8*, had six wings; and so it seems that these had also, from ver. 11, "as will be seen these; one is this any contradiction to the account here given, since it is not said they had only four wings. The Targum gives the same monstrous account of their wings as of their faces, saying, "each had four wings; and there were four wings for every one of them, sixteen wings to every face," and sixty-four to every creature; and the number of "the wings of the four living creatures were two hundred and fifty-six." *Jarchi* is of the same opinion, and confirms it in his note on the text, which is this, "four faces to one, that is, to the face of a man only were four faces, and so to the lion, to the eagle, and to the ox, so, sixteen to a living creature, and so to every living creature; and four wings to every one of the faces, so, sixty and four wings to a living creature;" and which, according to the Targum of Jonathan, "amounts to two hundred and fifty-six wings;" what these wings signified, see the note on ver. 11.

Ver. 5. *[And their feet were straight feet, &c.]* And they went straight forward, as in ver. 12, they made straight paths for their feet, and walked uprightly; according to the truth of the Gospel; did not go in crooked paths, or turn to the right hand, or the left; and having put their hand to the plough of the Gospel, neither looked back, nor turned back. And for the sole of their feet was like the sole of a calf's foot; round, and the hoof divided, and fit for treading out the corn, in which oxen were employed; denoting the firmness and constancy of ministers in their work; treading out the corn of the word for the enrichment of souls, to whom they minister. The Septuagint renders it, *their feet were squared*; or *square*, as the Arabic version; in like manner as *Nirvay*, the Hebrew word, is pointed: this may denote the readiness and swiftness of Gospel ministers to do their master's work; these being clothed with the preparation of the Gospel, and so very beautiful. *Ephes. i. 15*, *Isa. lvi. 2*. The Targum is, "the sole of their feet as the sole of a foot that is round", and they moved the world

[See *Rev. i. 23* & 24.]

[Not in *Quintus* Targum.]

[See *R. Sol. Urbin* Obelisk, fol. 60. 2.]

expositors interpret the wheels of angels: but the more common interpretation of them is, that they design the visible world, and all things in it, which are movable and uncertain; though the true interpretation of them, as of the living creatures, is to be fetched from the vision in Rev. iv. and as the four living creatures here are the same with the four beasts there; so the wheels are the same with the four-and-twenty elders, the representatives of Gospel churches, as appears by both being in the same situation; as there is a throne, and next to that the four beasts, and next to them the four-and-twenty elders, Rev. iv. 3, 4, 5, and v. 6, 11. so here also is a throne, and next to the throne the four living creatures or cherubim, and next the living creatures, and by the side of them the wheels, ch. x. 1, 2, 6, 7, 10. and this is further manifest by their being both under the same influence and motion; as the four beasts were the first agents and movers, and the four-and-twenty elders were directed by them, who went before them in their devotion, Rev. iv. 2, 10. and v. 14. so the wheels moved as the living creatures did; when the living creatures went, they went; when they stood, the wheels stood; and when the creatures were lifted up, the wheels were also, ver. 10, 11. and x. 15, 17, 19. and the wheels are a very proper emblem of churches under the Gospel dispensation; partly for their round form, a symbol of perfection; the churches of Christ being more perfect under the gospel-dispensation than the church was under the legal one; and partly for their movableness from place to place; churches are not always in the same place; they have been removed from Judea into the Gentile world; and they have wheeled about there, sometimes in one place, and sometimes in another: as also for their changeable state and situation; being sometimes in prosperity, and sometimes in adversity; likewise for the work done by them; many things are done by the help and with the use of wheels; much work is done in and by the churches of Christ; here the Gospel is preached, ordinances administered, divine worship in all its parts performed, sinners are converted, and saints are edified and comforted; and as, when wheels are in motion, they make a great noise and rattling; so when there is any great work going on in the churches of Christ, it makes a great noise in the world; as at the first preaching and spread of the Gospel, both in Judea, and among the Gentiles; and at the time of the Reformation; and as there will be when antichrist shall be destroyed, and the Gospel shall be spread all the world over, Rev. xix. 1—6. to which may be added, that these wheels, together with the cherubim or living creatures, make a chariot; and as the cherubim in the temple are called the chariot of the cherubim, 1 Chron. xxviii. 18. so the author of Ecclesiasticus, ch. xlix. 8, says, that Ezekiel was shewn the glorious vision upon the chariot of the cherubim; and nothing is more common with the Jews than to call this vision of Ezekiel *מרכבת*, *merkabah*, or chariot. So in the Targum on 1 Kings vi. 35, it is said, "the work of the wheels was as the work" of the wheels of the glorious chariot; meaning this in Ezekiel; and a chariot is a fit emblem of the churches of Christ, in which he rides about the world, and does his work; see Cant. iii. 9; and though but one wheel is here mentioned, yet it appears that

there were four, as in ver. 16. and ch. x. 9. a wheel by every living creature; so though there is but one general assembly and church of the first-born written in heaven, of which Christ is the head, and for which he gave himself; yet there are many particular congregated churches, which may be signified by the number four: partly with respect to the four parts of the world, where Christ has an interest, and which will more manifestly appear in the latter-day; and partly with respect to the four living creatures, a wheel to every cherub, a church to every minister and pastor; for though sometimes there have been more pastors than one to a church, when large, yet never more than one church under the care of one pastor; moreover, this wheel or wheels were seen upon the earth; which is observed, to distinguish the church militant from the church triumphant in heaven; and to point out the place where the churches are; which though they consist of men that are not of the world, yet they are in the world: as also to denote the firmness of them; they are on the earth, not in the air, or sea, where wheels can't move and roll; but upon *terra firma*, and that to the churches is Christ Jesus, and may also signify, that the mutability and movableness of churches are only while they are on earth, in the present state of things; it follows, by the living creatures; that is, the wheel or wheels were seen by the side of the living creatures; which is more fully expressed in ch. x. 9. churches are placed by the ministers of the Gospel, to direct them in matters of faith and worship; to put them in motion; to stir them up to the exercise of grace, and the discharge of duty; to watch over them in the Lord; and to feed them with spiritual knowledge and understanding; with his four faces; either the living creatures; and so the Vulgate Latin version renders it, *having four faces*; and the meaning is, that the wheel or wheels were on the four sides of the living creatures; or rather, as Jacobi, the wheel's four faces; for upon every wheel there were the same four faces as were in the living creatures, as is clear from ch. x. 12, 14. there being a great likeness between Gospel churches and Gospel ministers; the first was the face of a cherub or ox; which may denote the patience of Gospel churches, and the members thereof, in bearing afflictions, reproaches, and persecutions, for the sake of Christ; their meditation on the word of God continually, the ox being a creature that chews the cud; and their constancy and laboriousness in the work of the Lord; the second was the face of a man; which may be expressive of their knowledge and understanding of divine and spiritual things; and of their tenderheartedness, sympathy, and compassion, one towards another, in distressed circumstances; the third was the face of a lion, signifying their boldness and intrepidity in the cause of Christ, and the profession of his name; and the fourth was the face of an eagle; shewing that they mount up on the wings of faith and love, as on eagle's wings; that they soar aloft, and dwell on high, and have their affections set on things in heaven, and not on earth. Cocceius interprets the wheel or wheels of the word of God, and the course of the ministry of it, under the influence of the spirit; and so Starckius of late.

Ver. 16. The appearance of the wheels, and their work,

was like unto the colour of a beryl, &c.] Which is a precious stone; see 1 Chron. xxviii. 18. Rev. xxi. 3. The beryl always makes it a precious stone; the Amethyst, a purple, and so may denote the preciousness, glory, and excellency of the church, and the true members of them, which are as jewels and pearls of great price in the vision of Christ; and the colour of the stone being a sea-green, from whence it has here the name of beryl, a sea-mineral used for the sea, may signify the fluctuating and uncertain state of the churches in this world, and in their present circumstances; and they have had one likeness; this shows that there were four wheels, and that they were all alike, as the true churches of Christ are: they are alike gathered out of the world, and consist of the same sort of persons, true believers in Christ; they profess the same faith; they have the same officers and ordinances; keep up the same discipline, and are under the same form of government, and have all the same power and authority; and their work was as it were a wheel in the middle of a wheel; not as if one wheel was comprehended and included in another: for then one must be lesser than another; whereas all the wheels were alike, as for form, as for business; but the work or state of them was in a transversal way, or cross way; just as two ropes may be put together crossways, and so form four rectangles, and thus a globe or sphere; hence this wheel is called *WHEEL*, as *WHEEL* is in ch. x. 13. and it was so these four rectangles that the four faces of the ox, the lion, the eagle, and angel, were engraven; the reason of their being wrought in this form was, for the motion of them; as follows:

Ver. 17. *When they went, they went upon their four sides, &c.* On either of their crossing rings, as they were directed by the living creatures, at whose side they stood: and they returned not when they went: they had no need to turn about when they were to go east, west, south, or north, as wheels usually do; but they turned upon the crossing ring, which was a wheel either of the four points. This denotes the perseverance of the churches, and the true members thereof, in faith and profession; they don't turn back, nor look back, but go right on, walking in the fear of the Lord, and in all his ways and ordinances.

Ver. 18. *As for their rings, they were so high, that they were dreadful, &c.* The circles and circumferences of them were high, which may denote the nobility and excellency of the churches of Christ, especially in the latter days; when they shall be exalted above the mountains and hills, the kingdoms and states of this world; and there shall be such numerous additions to them, that the place will be too small for the multitude of them to dwell in, Isa. ii. 2. and xlix. 9. and they were dreadful: terrible, as the churches of Christ will be to the enemies to look at, when they shall be in their exalted state, Rev. xxi. 3. or the world may be rendered, and they had fear: there was fear and reverence in them; the love of God, and a respectful affection for him; they were waiting on him, and standing in his worship, with great reverence and

golly fear; and their rings were full of eyes round about them four; every one of the four wheels, and each of their four rectangles, were full of eyes; expressive of the knowledge of the Gospel, and the truth of it, in all consciences; their continual looking in Christ for fresh supplies of grace and strength, and their constant watchfulness over each other.

Ver. 19. *And when the living creatures went, the wheels went by them, &c.* When the ministers of the Gospel began the work up of God, and more in acts of devotion, the churches join with them; see Rev. ix. 9. 10. and v. 14. and in their love and conversation they are examples to them; and churches and members ought to walk as they love them, for an example in word, in conversation, in charity, in spirit, in faith, in purity; and when the living creatures were lifted up from the earth, the wheels were lifted up; when the ministers of the word have their affections raised, and are in lively frames of soul in preaching the Gospel, generally speaking, so it is with the churches and the members thereof, that are under their ministrations; their hearts lift up within them; their affections are raised, and their souls are lifted up heavenwards while the Scriptures of truth are opened unto them.

Ver. 20. *Whithersoever the spirit was to go, they went, &c.* That is, the spiritual God; wherever the souls and spirits, whether in the paths of duty or duty, they follow; they walk not after the flesh, but after the spirit; they guide their feet in the way of peace, and into all truth; and lead them in a right way to the land of uprightness; Another was their spirit to go; their spirits and souls being regenerated by the spirit of God, are moved and actuated by him, and readily go where that directs; and the wheels were lifted up corresponding them; that is, corresponding the living creatures; being by their sides going where they go, and being lifted up when they are; for the spirit of the living creature was in the wheels: this same spirit of God, which is a spirit of life, a quickening spirit, and a free spirit; which gives motion and liberty in religious exercises; that which is in the ministers of the Gospel is in the churches of God; there is but one spirit, and ministers and members are renewed and influenced by it; see Ephes. iv. 3.

Ver. 21. *When they went, there went; and when they stood, there stood, &c.* When ministers are active and lively, then the churches are; but when they are careless, dull, and inactive, then the churches are so likewise; and when there were lifted up from the earth, the wheels were lifted up corresponding them; and the note on ver. 19. *As for the spirit of the living creature, was in the wheels; or, the spirit of life, as in ver. 30. see Rev. xxi. 1.*

Ver. 22. *And the likeness of the firmament upon the heads of the living creatures, &c.* This was not a real firmament, but the likeness of one; it was like the firmament which God created on the second day, which divided between the waters above and below, and which he called *Firmament*; and is no other than the sky and entire heavens. Its name is in Hebrew *PSK*, an expansion; from its being stretched out as a covering

* *Wheels* *Wheels* in these places, *Carthage*, *Antioch*, *Spain*, *Bartholomew*.

and also seen moved, so Dr. Lightfoot, *Tractatus de Virginitate*, &c. p. 2. p. 1045.

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1. The first part of the document is a letter from the President of the United States to the Secretary of State, dated January 18, 1906. It contains the following text: "The President of the United States has the honor to acknowledge the receipt of your letter of the 17th inst., and in reply to inform you that the same has been forwarded to the proper authorities for their consideration."

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CHAPTER VI

This chapter contains a prophetic letter to a king of Assyria, which is also one of the most important prophecies in the Bible. It is a prophecy of the fall of Assyria, which was the great power of the world at that time. The prophecy is given by the prophet Isaiah, who is one of the greatest prophets in the Bible. The prophecy is given to the king of Assyria, who is called Sennacherib. The prophecy is given in the year 705 B.C., when Sennacherib was king of Assyria. The prophecy is given in the city of Jerusalem, which was the capital of the kingdom of Judah. The prophecy is given to the king of Assyria, who is called Sennacherib. The prophecy is given in the year 705 B.C., when Sennacherib was king of Assyria. The prophecy is given in the city of Jerusalem, which was the capital of the kingdom of Judah.

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The first of these is the fact that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities. The second fact is that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities. The third fact is that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities.

CH. XIV.

The first of these is the fact that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities. The second fact is that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities. The third fact is that the *Chilodactylus* is a very common fish in the waters of the coast of China, and is found in great numbers in the markets of the cities. It is also found in the waters of the coast of Japan, and is a common fish in the markets of the cities.

THE FIRST PART OF THE HISTORY OF THE
 STATE OF NEW YORK, FROM THE
 FIRST SETTLEMENT OF THE
 COLONY, TO THE PRESENT
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CHAPTER I.

THE FIRST PART OF THE HISTORY OF THE
 STATE OF NEW YORK, FROM THE
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THE FIRST PART OF THE HISTORY OF THE
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THE FIRST PART OF THE HISTORY OF THE
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1. 1954年10月1日，中国科学院成立。中国科学院是中华人民共和国成立后，在党和政府的领导下，由老一辈革命家和科学家共同创建的。它的成立，标志着我国科学技术事业进入了一个新的历史时期。

2. 中国科学院的成立，是我国历史上第一次大规模地集中了全国的自然科学家。在成立之初，中国科学院就面临着许多困难，如经费不足、设备简陋、人才短缺等。但是，在党和政府的关怀和支持下，中国科学院的科学家们克服了重重困难，为我国的科学技术事业做出了巨大的贡献。

3. 中国科学院的科学家们，在党的领导下，发扬了艰苦奋斗、自力更生的精神，为我国科学技术事业的发展做出了许多重大的贡献。他们不仅在基础科学研究方面取得了许多重要的成果，而且在应用科学和技术开发方面也取得了许多重大的突破。

4. 中国科学院的科学家们，还积极参与了国家的各项建设事业。他们为国家的工业化、农业现代化、国防现代化等方面做出了许多重要的贡献。他们的辛勤工作和无私奉献，为我国科学技术事业的发展奠定了坚实的基础。

5. 中国科学院的科学家们，还积极参与了国际科学技术交流与合作。他们与世界各国的科学家们建立了广泛的联系，开展了大量的合作研究。这不仅促进了我国科学技术事业的发展，也增进了我国与世界各国之间的友好关系。

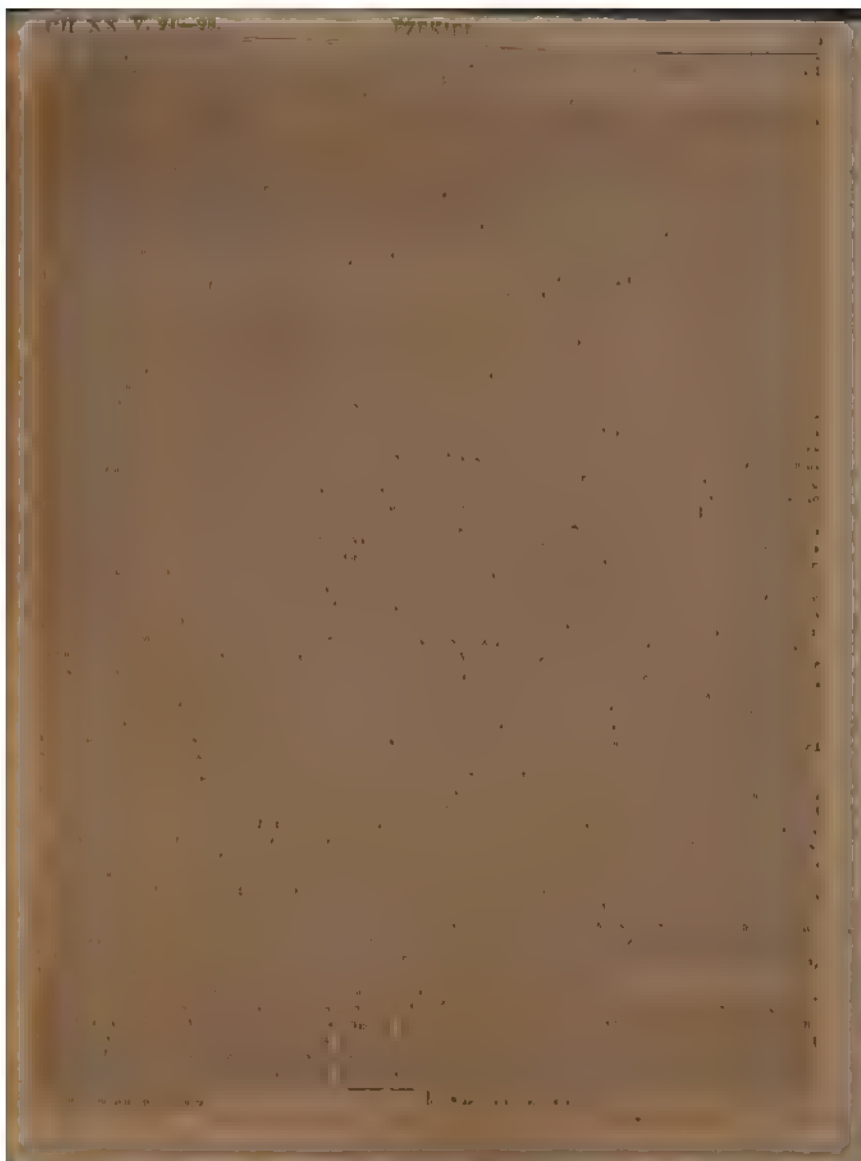
6. 中国科学院的科学家们，还积极参与了国家的各项社会公益事业。他们利用自己的专业知识和技术，为社会的进步和人民的福祉做出了许多重要的贡献。他们的无私奉献和崇高精神，值得我们学习和借鉴。

7. 中国科学院的科学家们，还积极参与了国家的各项文化建设和教育事业。他们为国家的文化建设和教育事业做出了许多重要的贡献。他们的辛勤工作和无私奉献，为我国文化建设和教育事业的发展奠定了坚实的基础。

8. 中国科学院的科学家们，还积极参与了国家的各项体育事业。他们为国家的体育事业做出了许多重要的贡献。他们的辛勤工作和无私奉献，为我国体育事业的发展奠定了坚实的基础。

9. 中国科学院的科学家们，还积极参与了国家的各项艺术事业。他们为国家的艺术事业做出了许多重要的贡献。他们的辛勤工作和无私奉献，为我国艺术事业的发展奠定了坚实的基础。

10. 中国科学院的科学家们，还积极参与了国家的各项其他事业。他们为国家的其他事业做出了许多重要的贡献。他们的辛勤工作和无私奉献，为我国其他事业的发展奠定了坚实的基础。



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CHAPTER XXV.

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The first part of the paper is devoted to a general
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 presents the results of the experiments. The fourth
 part discusses the theoretical aspects of the problem.
 The fifth part contains the conclusions of the work.
 The sixth part is a bibliography of the literature.
 The seventh part is a list of the symbols used.
 The eighth part is a list of the abbreviations used.
 The ninth part is a list of the figures used.
 The tenth part is a list of the tables used.
 The eleventh part is a list of the references used.
 The twelfth part is a list of the footnotes used.
 The thirteenth part is a list of the appendices used.
 The fourteenth part is a list of the index used.
 The fifteenth part is a list of the errata used.
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 The hundredth part is a list of the symmetries used.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	12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CHAP. XXV

The first of these is the fact that the
 of the world is not a uniform one, but
 is a complex of many different parts,
 each of which has its own life and
 its own history. The second is the fact
 that the world is not a static one, but
 is a dynamic one, in which things are
 constantly changing and growing.
 The third is the fact that the world
 is not a simple one, but is a complex
 one, in which many different things
 are going on at the same time.
 The fourth is the fact that the world
 is not a uniform one, but is a complex
 one, in which many different things
 are going on at the same time.
 The fifth is the fact that the world
 is not a static one, but is a dynamic
 one, in which things are constantly
 changing and growing.
 The sixth is the fact that the world
 is not a simple one, but is a complex
 one, in which many different things
 are going on at the same time.
 The seventh is the fact that the world
 is not a uniform one, but is a complex
 one, in which many different things
 are going on at the same time.
 The eighth is the fact that the world
 is not a static one, but is a dynamic
 one, in which things are constantly
 changing and growing.
 The ninth is the fact that the world
 is not a simple one, but is a complex
 one, in which many different things
 are going on at the same time.
 The tenth is the fact that the world
 is not a uniform one, but is a complex
 one, in which many different things
 are going on at the same time.

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1. The first of these is the fact that the
 2. of the system is not a simple one, but
 3. a complex one, involving many factors
 4. which are not yet fully understood.
 5. The second fact is that the system is
 6. not a static one, but a dynamic one,
 7. which is constantly changing and
 8. developing.
 9. The third fact is that the system is
 10. not a closed one, but an open one,
 11. which is constantly interacting with
 12. the environment.
 13. The fourth fact is that the system is
 14. not a homogeneous one, but a
 15. heterogeneous one, consisting of many
 16. different parts and components.
 17. The fifth fact is that the system is
 18. not a simple one, but a complex one,
 19. involving many factors which are not
 20. yet fully understood.
 21. The sixth fact is that the system is
 22. not a static one, but a dynamic one,
 23. which is constantly changing and
 24. developing.
 25. The seventh fact is that the system is
 26. not a closed one, but an open one,
 27. which is constantly interacting with
 28. the environment.
 29. The eighth fact is that the system is
 30. not a homogeneous one, but a
 31. heterogeneous one, consisting of many
 32. different parts and components.
 33. The ninth fact is that the system is
 34. not a simple one, but a complex one,
 35. involving many factors which are not
 36. yet fully understood.
 37. The tenth fact is that the system is
 38. not a static one, but a dynamic one,
 39. which is constantly changing and
 40. developing.
 41. The eleventh fact is that the system is
 42. not a closed one, but an open one,
 43. which is constantly interacting with
 44. the environment.
 45. The twelfth fact is that the system is
 46. not a homogeneous one, but a
 47. heterogeneous one, consisting of many
 48. different parts and components.
 49. The thirteenth fact is that the system is
 50. not a simple one, but a complex one,
 51. involving many factors which are not
 52. yet fully understood.
 53. The fourteenth fact is that the system is
 54. not a static one, but a dynamic one,
 55. which is constantly changing and
 56. developing.
 57. The fifteenth fact is that the system is
 58. not a closed one, but an open one,
 59. which is constantly interacting with
 60. the environment.
 61. The sixteenth fact is that the system is
 62. not a homogeneous one, but a
 63. heterogeneous one, consisting of many
 64. different parts and components.
 65. The seventeenth fact is that the system is
 66. not a simple one, but a complex one,
 67. involving many factors which are not
 68. yet fully understood.
 69. The eighteenth fact is that the system is
 70. not a static one, but a dynamic one,
 71. which is constantly changing and
 72. developing.
 73. The nineteenth fact is that the system is
 74. not a closed one, but an open one,
 75. which is constantly interacting with
 76. the environment.
 77. The twentieth fact is that the system is
 78. not a homogeneous one, but a
 79. heterogeneous one, consisting of many
 80. different parts and components.
 81. The twenty-first fact is that the system is
 82. not a simple one, but a complex one,
 83. involving many factors which are not
 84. yet fully understood.
 85. The twenty-second fact is that the system is
 86. not a static one, but a dynamic one,
 87. which is constantly changing and
 88. developing.
 89. The twenty-third fact is that the system is
 90. not a closed one, but an open one,
 91. which is constantly interacting with
 92. the environment.
 93. The twenty-fourth fact is that the system is
 94. not a homogeneous one, but a
 95. heterogeneous one, consisting of many
 96. different parts and components.
 97. The twenty-fifth fact is that the system is
 98. not a simple one, but a complex one,
 99. involving many factors which are not
 100. yet fully understood.

to the end of the world. The first of these
 is the fact that the world is not a
 uniform mass of matter, but is composed
 of many different parts, each of which
 has its own life and motion. The second
 is the fact that the world is not a
 static mass, but is constantly changing
 and growing. The third is the fact that
 the world is not a mass of matter, but
 is a mass of life.

When I look at the world, I see a
 mass of life, a mass of things that are
 constantly changing and growing. I see
 a world that is not a mass of matter,
 but a mass of life. I see a world that
 is not a static mass, but a mass of
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1. The first part of the book is devoted to a general introduction to the subject of the history of the world. It begins with a discussion of the origin of the world and the human race, and then proceeds to a survey of the various civilizations that have flourished on the earth from ancient times to the present. The author discusses the political, social, and economic conditions of these civilizations, and the influence of religion and philosophy on their development. He also touches upon the progress of science and the arts, and the role of the individual in the history of the world.

2. The second part of the book is a detailed account of the history of the world from the beginning of the Christian era to the present. It is divided into several chapters, each dealing with a different period or event. The first chapter covers the history of the Roman Empire, from its rise to its fall. The second chapter discusses the history of the Middle Ages, from the fall of Rome to the beginning of the Renaissance. The third chapter deals with the history of the modern world, from the Renaissance to the present. The author provides a comprehensive overview of the major events and figures of each period, and discusses the causes and consequences of the changes that have shaped the world as we know it today.

3. The third part of the book is a collection of essays on various topics related to the history of the world. These essays are written by different authors, and each deals with a specific aspect of world history. Some of the topics covered include the history of the world's religions, the history of the world's languages, the history of the world's art and architecture, and the history of the world's literature. The essays provide a more in-depth look at these topics, and offer the reader's perspective on the role of these elements in the history of the world.

4. The fourth part of the book is a collection of letters and documents from various historical figures. These letters and documents provide a firsthand account of the events and people of the past, and offer the reader's insight into the thoughts and feelings of these individuals. The letters and documents are arranged chronologically, and cover a wide range of topics and periods. They include letters from ancient Greek and Roman writers, medieval and modern European writers, and letters from various other cultures and periods.

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CHAP XXVII.

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The first of these is the fact that the
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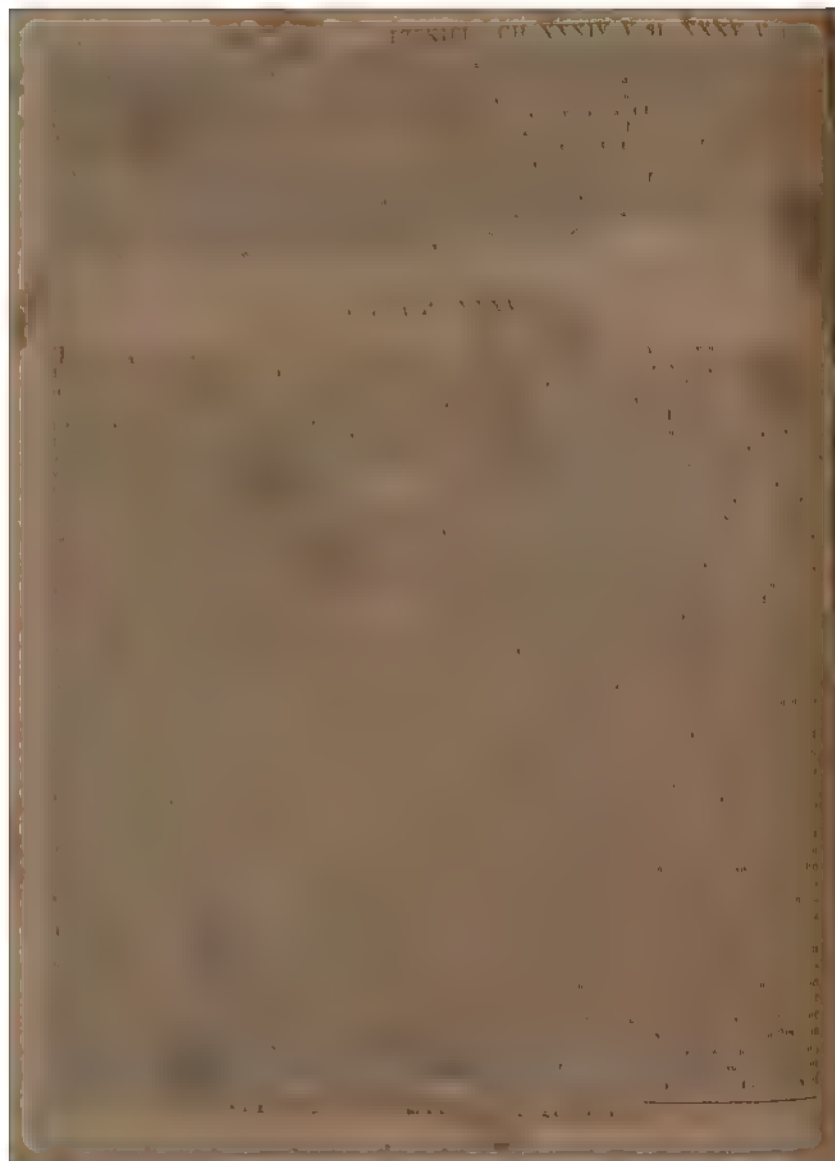
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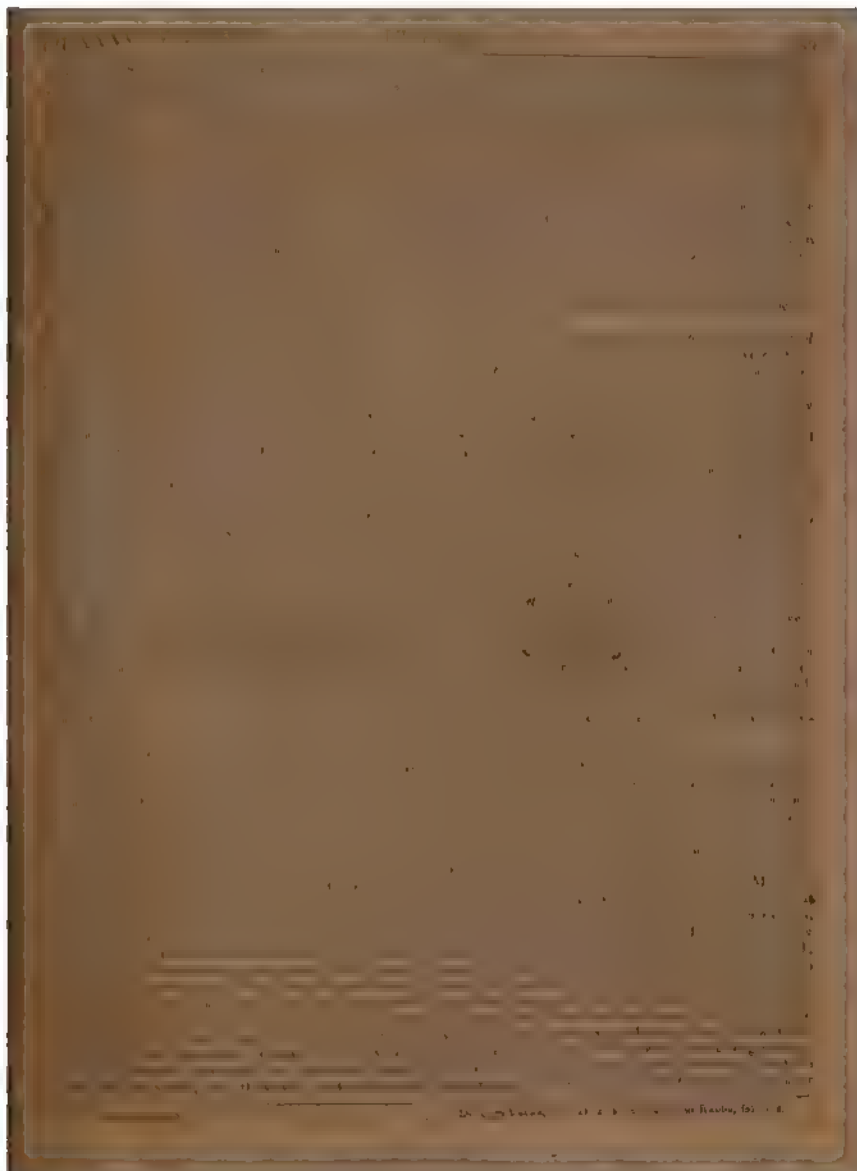
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CHAP XXXVI

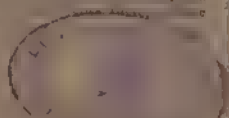






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CHAP. XXVIII.



<p>1. The first of these is the <i>Antropometria</i>, or the measurement of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>	<p>2. The second of these is the <i>Anthropologia</i>, or the study of the human mind. This is a branch of the mental sciences, and is of great importance in the study of the human race. It is a branch of the mental sciences, and is of great importance in the study of the human race.</p>
<p>3. The third of these is the <i>Physiologia</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>	<p>4. The fourth of these is the <i>Pathologia</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>
<p>5. The fifth of these is the <i>Medicina</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>	<p>6. The sixth of these is the <i>Pharmacologia</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>
<p>7. The seventh of these is the <i>Chirurgia</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>	<p>8. The eighth of these is the <i>Obstetricia</i>, or the study of the human body. This is a branch of the physical sciences, and is of great importance in the study of the human race. It is a branch of the physical sciences, and is of great importance in the study of the human race.</p>









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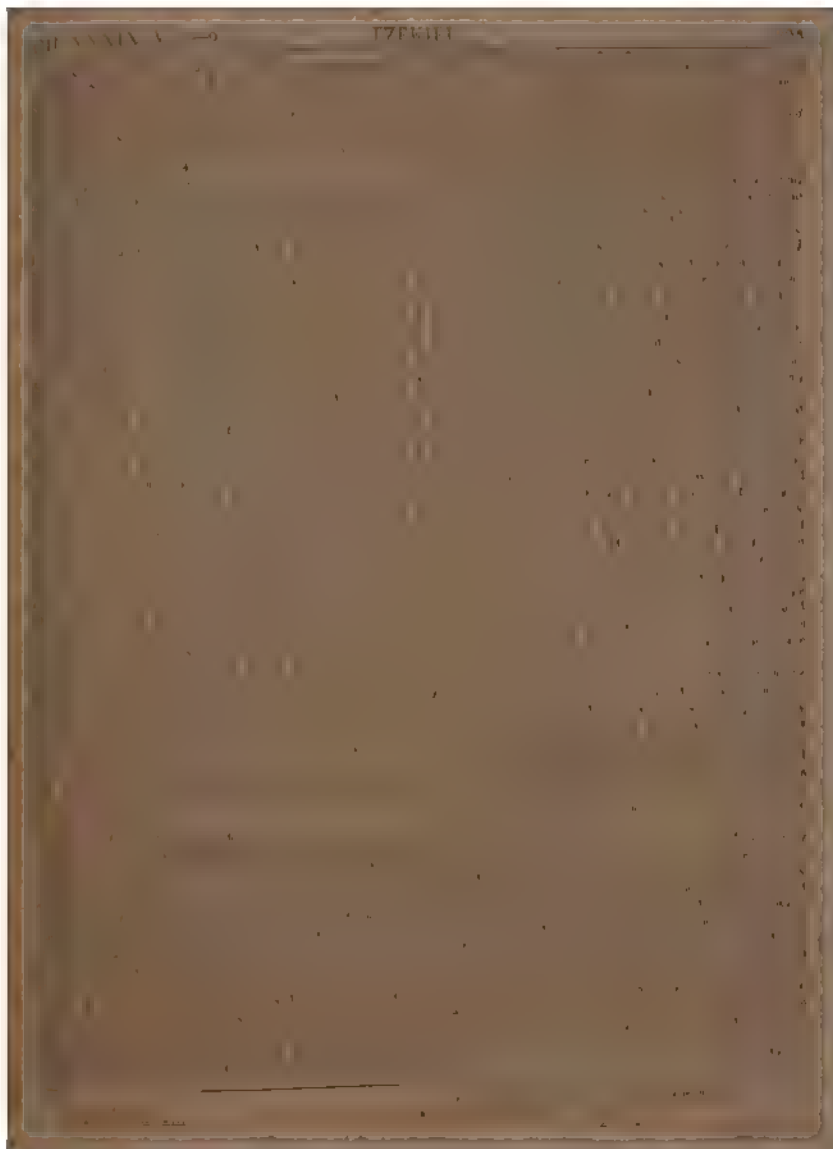
The first part of the paper is devoted to a general
 consideration of the problem. It is shown that the
 problem is equivalent to the problem of finding the
 minimum of a certain functional. This functional is
 defined by the following expression:

$$J(u) = \int_{\Omega} |\nabla u|^2 dx + \int_{\Omega} u^2 dx - \int_{\Omega} f u dx$$
 where Ω is the domain of interest, ∇ is the gradient operator,
 u is the unknown function, and f is a given function.
 The problem is then reduced to the problem of finding the
 minimum of this functional. This is done by the method of
 steepest descent. The algorithm is as follows:
 1. Choose an initial guess u_0 .
 2. Compute the gradient of J at u_0 .
 3. Move in the direction of the negative gradient to find
 a new point u_1 .
 4. Repeat steps 2 and 3 until convergence is achieved.
 The convergence of the algorithm is guaranteed by the
 properties of the functional J . The final result is the
 minimum value of J , which is the solution to the problem.

CHAPTER XXXIV

In this chapter, we consider the problem of finding the
 minimum of a functional. The functional is defined by the
 following expression:

$$J(u) = \int_{\Omega} |\nabla u|^2 dx + \int_{\Omega} u^2 dx - \int_{\Omega} f u dx$$
 where Ω is the domain of interest, ∇ is the gradient operator,
 u is the unknown function, and f is a given function.
 The problem is then reduced to the problem of finding the
 minimum of this functional. This is done by the method of
 steepest descent. The algorithm is as follows:
 1. Choose an initial guess u_0 .
 2. Compute the gradient of J at u_0 .
 3. Move in the direction of the negative gradient to find
 a new point u_1 .
 4. Repeat steps 2 and 3 until convergence is achieved.
 The convergence of the algorithm is guaranteed by the
 properties of the functional J . The final result is the
 minimum value of J , which is the solution to the problem.



1. The first part of the paper is devoted to a general survey of the literature on the subject of the influence of the environment on the development of the individual. The author discusses the various theories and hypotheses that have been advanced, and points out the limitations of the existing knowledge.

2. In the second part, the author presents a detailed analysis of the experimental work that has been done in this field. He discusses the methods used, the results obtained, and the conclusions drawn. He also points out the need for further research in this area.

3. The third part of the paper is devoted to a discussion of the practical applications of the findings of the research. The author discusses the implications of the research for the education of the young, and for the treatment of mental and physical disorders. He also points out the need for further research in this area.

4. In the fourth part, the author presents a summary of the main findings of the research, and discusses the limitations of the study. He also points out the need for further research in this area.

5. The fifth part of the paper is devoted to a discussion of the future of the research. The author discusses the various problems that still need to be solved, and points out the need for further research in this area.

6. In the sixth part, the author presents a summary of the main findings of the research, and discusses the limitations of the study. He also points out the need for further research in this area.

7. The seventh part of the paper is devoted to a discussion of the future of the research. The author discusses the various problems that still need to be solved, and points out the need for further research in this area.

8. In the eighth part, the author presents a summary of the main findings of the research, and discusses the limitations of the study. He also points out the need for further research in this area.

9. The ninth part of the paper is devoted to a discussion of the future of the research. The author discusses the various problems that still need to be solved, and points out the need for further research in this area.

10. In the tenth part, the author presents a summary of the main findings of the research, and discusses the limitations of the study. He also points out the need for further research in this area.

A. L. P. M.

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 3. a complex one, involving many factors.
 4. The second is that the system is not
 5. a static one, but a dynamic one, in
 6. which the factors are constantly changing.
 7. The third is that the system is not a
 8. closed one, but an open one, in which
 9. the factors are constantly interacting with
 10. the environment.

11. The fourth is that the system is not a
 12. simple one, but a complex one, involving
 13. many factors. The fifth is that the
 14. system is not a static one, but a
 15. dynamic one, in which the factors are
 16. constantly changing. The sixth is that
 17. the system is not a closed one, but an
 18. open one, in which the factors are
 19. constantly interacting with the environment.

20. The seventh is that the system is not a
 21. simple one, but a complex one, involving
 22. many factors. The eighth is that the
 23. system is not a static one, but a
 24. dynamic one, in which the factors are
 25. constantly changing. The ninth is that
 26. the system is not a closed one, but an
 27. open one, in which the factors are
 28. constantly interacting with the environment.

29. The tenth is that the system is not a
 30. simple one, but a complex one, involving
 31. many factors. The eleventh is that the
 32. system is not a static one, but a
 33. dynamic one, in which the factors are
 34. constantly changing. The twelfth is that
 35. the system is not a closed one, but an
 36. open one, in which the factors are
 37. constantly interacting with the environment.

38. The thirteenth is that the system is not a
 39. simple one, but a complex one, involving
 40. many factors. The fourteenth is that the
 41. system is not a static one, but a
 42. dynamic one, in which the factors are
 43. constantly changing. The fifteenth is that
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 45. open one, in which the factors are
 46. constantly interacting with the environment.

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 54. open one, in which the factors are
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56. The nineteenth is that the system is not a
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 63. open one, in which the factors are
 64. constantly interacting with the environment.

65. The twenty-second is that the system is not a
 66. simple one, but a complex one, involving
 67. many factors. The twenty-third is that the
 68. system is not a static one, but a
 69. dynamic one, in which the factors are
 70. constantly changing. The twenty-fourth is that
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 72. open one, in which the factors are
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74. The twenty-fifth is that the system is not a
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 81. open one, in which the factors are
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83. The twenty-eighth is that the system is not a
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 88. constantly changing. The thirtieth is that
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 90. open one, in which the factors are
 91. constantly interacting with the environment.

92. The thirty-first is that the system is not a
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 94. many factors. The thirty-second is that the
 95. system is not a static one, but a
 96. dynamic one, in which the factors are
 97. constantly changing. The thirty-third is that
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 99. open one, in which the factors are
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101. The thirty-fourth is that the system is not a
 102. simple one, but a complex one, involving
 103. many factors. The thirty-fifth is that the
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110. The thirty-seventh is that the system is not a
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119. The fortieth is that the system is not a
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128. The forty-third is that the system is not a
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146. The forty-ninth is that the system is not a
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 150. dynamic one, in which the factors are
 151. constantly changing. The fifty-first is that
 152. the system is not a closed one, but an
 153. open one, in which the factors are
 154. constantly interacting with the environment.

155. The fifty-second is that the system is not a
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 157. many factors. The fifty-third is that the
 158. system is not a static one, but a
 159. dynamic one, in which the factors are
 160. constantly changing. The fifty-fourth is that
 161. the system is not a closed one, but an
 162. open one, in which the factors are
 163. constantly interacting with the environment.



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[Faint, mostly illegible text covering the majority of the page, appearing to be a list or ledger of some kind.]

Y. & P. Jackson, London, per 1000
 Y. & P. Jackson, London, per 1000

Y. & P. Jackson, London, per 1000
 Y. & P. Jackson, London, per 1000

1. The first part of the report deals with the general situation of the country. It is a very interesting and informative account of the state of affairs in the various provinces. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

2. The second part of the report deals with the economic situation. It is a very detailed and accurate account of the state of the economy. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

3. The third part of the report deals with the social situation. It is a very detailed and accurate account of the state of society. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

4. The fourth part of the report deals with the political situation. It is a very detailed and accurate account of the state of politics. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

5. The fifth part of the report deals with the military situation. It is a very detailed and accurate account of the state of the military. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

6. The sixth part of the report deals with the cultural situation. It is a very detailed and accurate account of the state of culture. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

7. The seventh part of the report deals with the educational situation. It is a very detailed and accurate account of the state of education. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

8. The eighth part of the report deals with the health situation. It is a very detailed and accurate account of the state of health. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

9. The ninth part of the report deals with the legal situation. It is a very detailed and accurate account of the state of law. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

10. The tenth part of the report deals with the religious situation. It is a very detailed and accurate account of the state of religion. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the knowledge of the country.

[illegible]



 THE BOOK OF DANIEL.

DANIEL

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The first of these is the fact that the
 system is not a simple one, but a
 complex one, involving many factors
 which are not yet fully understood.
 The second is that the system is not
 a static one, but a dynamic one, in
 which the various factors are constantly
 changing and interacting with each
 other. The third is that the system
 is not a closed one, but an open one,
 in which the various factors are
 constantly exchanging with the
 environment. The fourth is that the
 system is not a linear one, but a
 non-linear one, in which the various
 factors are interacting in a complex
 manner. The fifth is that the system
 is not a deterministic one, but a
 probabilistic one, in which the various
 factors are interacting in a way that
 cannot be predicted with certainty.
 The sixth is that the system is not a
 simple one, but a complex one, in
 which the various factors are
 constantly changing and interacting
 with each other. The seventh is that
 the system is not a static one, but a
 dynamic one, in which the various
 factors are constantly changing and
 interacting with each other. The
 eighth is that the system is not a
 closed one, but an open one, in
 which the various factors are
 constantly exchanging with the
 environment. The ninth is that the
 system is not a linear one, but a
 non-linear one, in which the various
 factors are interacting in a complex
 manner. The tenth is that the
 system is not a deterministic one, but
 a probabilistic one, in which the
 various factors are interacting in a
 way that cannot be predicted with
 certainty.

[illegible]

1. The first part of the document discusses the importance of maintaining accurate records of all transactions, both financial and non-financial, as they are essential for the company's overall health and success. It emphasizes the need for transparency and accountability in all dealings.

2. In addition, it highlights the role of effective communication in ensuring that all stakeholders are kept informed and involved in the decision-making process. This includes regular meetings, reports, and open channels for feedback and suggestions.

3. Furthermore, the document stresses the importance of continuous learning and improvement. Encouraging employees to share their ideas and experiences can lead to innovative solutions and better performance across the board.

4. Finally, it concludes by reiterating the commitment to ethical practices and social responsibility. By adhering to these principles, the company aims to build a strong reputation and contribute positively to society.

[The page contains faint, illegible markings and bleed-through from the reverse side.]

1. The first thing I saw when I stepped
 out of the car was a vast, open landscape.
 The air was cool and fresh, a welcome
 change from the city. The horizon was
 flat and distant, with a few small
 structures visible in the distance. The
 sky was a pale blue, with a few wispy
 clouds. The ground was a mix of dirt
 and gravel, with some sparse vegetation.
 I felt a sense of freedom and adventure
 as I drove through the winding roads.
 The scenery was beautiful, with rolling
 hills and valleys. The sun was low in
 the sky, casting a warm glow over the
 landscape. I took a deep breath and
 smiled, feeling grateful for the moment.
 The road ahead was long and straight,
 leading me towards the horizon. I felt
 a sense of purpose and direction as I
 drove. The world was my oyster, and
 I was ready to explore it all.

2. The second thing I saw was a small
 town nestled in a valley. The houses were
 made of brick and had red roofs. The
 streets were paved with cobblestones, and
 there were many small shops and
 restaurants. The people were friendly
 and welcoming. I felt a sense of
 community and belonging as I drove
 through the town. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

3. The third thing I saw was a large
 body of water, possibly a lake or a wide
 river. The water was calm and still, reflecting
 the sky and the surrounding landscape.
 The trees were tall and leafy, and the
 grass was green and lush. I felt a sense
 of peace and tranquility as I drove
 along the shore. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

4. The fourth thing I saw was a small
 village with a church spire. The houses
 were made of brick and had red roofs.
 The streets were paved with cobblestones,
 and there were many small shops and
 restaurants. The people were friendly
 and welcoming. I felt a sense of
 community and belonging as I drove
 through the village. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

5. The fifth thing I saw was a large
 body of water, possibly a lake or a wide
 river. The water was calm and still, reflecting
 the sky and the surrounding landscape.
 The trees were tall and leafy, and the
 grass was green and lush. I felt a sense
 of peace and tranquility as I drove
 along the shore. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

6. The sixth thing I saw was a small
 town nestled in a valley. The houses were
 made of brick and had red roofs. The
 streets were paved with cobblestones, and
 there were many small shops and
 restaurants. The people were friendly
 and welcoming. I felt a sense of
 community and belonging as I drove
 through the town. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

7. The seventh thing I saw was a large
 body of water, possibly a lake or a wide
 river. The water was calm and still, reflecting
 the sky and the surrounding landscape.
 The trees were tall and leafy, and the
 grass was green and lush. I felt a sense
 of peace and tranquility as I drove
 along the shore. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

8. The eighth thing I saw was a small
 village with a church spire. The houses
 were made of brick and had red roofs.
 The streets were paved with cobblestones,
 and there were many small shops and
 restaurants. The people were friendly
 and welcoming. I felt a sense of
 community and belonging as I drove
 through the village. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

9. The ninth thing I saw was a large
 body of water, possibly a lake or a wide
 river. The water was calm and still, reflecting
 the sky and the surrounding landscape.
 The trees were tall and leafy, and the
 grass was green and lush. I felt a sense
 of peace and tranquility as I drove
 along the shore. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
 warm glow over the landscape. I took
 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

10. The tenth thing I saw was a small
 town nestled in a valley. The houses were
 made of brick and had red roofs. The
 streets were paved with cobblestones, and
 there were many small shops and
 restaurants. The people were friendly
 and welcoming. I felt a sense of
 community and belonging as I drove
 through the town. The scenery was
 beautiful, with rolling hills and valleys.
 The sun was low in the sky, casting a
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 a deep breath and smiled, feeling
 grateful for the moment. The road
 ahead was long and straight, leading me
 towards the horizon. I felt a sense of
 purpose and direction as I drove. The
 world was my oyster, and I was ready
 to explore it all.

The first of these is the *Journal of the Proceedings of the
 General Assembly of the Church of Scotland*, which is published
 annually, and contains a full and accurate account of the
 proceedings of the General Assembly, and of the various
 committees and synods of the Church. It is a valuable
 work, and one which every member of the Church should
 possess. The second is the *Annals of the Church of
 Scotland*, which is published annually, and contains a
 full and accurate account of the history of the Church
 of Scotland, from the earliest times to the present
 day. It is a valuable work, and one which every
 member of the Church should possess. The third is the
History of the Church of Scotland, which is published
 annually, and contains a full and accurate account of
 the history of the Church of Scotland, from the earliest
 times to the present day. It is a valuable work, and
 one which every member of the Church should possess.

1. The first part of the document is a list of names and their corresponding numbers, arranged in two columns. The names are written in a cursive script, and the numbers are written in a simple, bold font. The names are: "John", "Mary", "James", "Elizabeth", "Thomas", "Margaret", "William", "Ann", "Richard", "Sarah", "George", "Catherine", "Charles", "Anne", "John", "Mary", "James", "Elizabeth", "Thomas", "Margaret", "William", "Ann", "Richard", "Sarah", "George", "Catherine", "Charles", "Anne". The numbers are: "1", "2", "3", "4", "5", "6", "7", "8", "9", "10", "11", "12", "13", "14", "15", "16", "17", "18", "19", "20", "21", "22", "23", "24", "25", "26", "27", "28", "29", "30", "31", "32", "33", "34", "35", "36", "37", "38", "39", "40", "41", "42", "43", "44", "45", "46", "47", "48", "49", "50", "51", "52", "53", "54", "55", "56", "57", "58", "59", "60", "61", "62", "63", "64", "65", "66", "67", "68", "69", "70", "71", "72", "73", "74", "75", "76", "77", "78", "79", "80", "81", "82", "83", "84", "85", "86", "87", "88", "89", "90", "91", "92", "93", "94", "95", "96", "97", "98", "99", "100".

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De A l l e A r n e m a t t e 19

1. The first of these is the fact that the
 2. of the world is not a uniform one, but
 3. is a complex of many different parts,
 4. each of which has its own life and
 5. its own way of thinking. This is the
 6. reason why we find so many different
 7. customs and habits in different parts
 8. of the world. It is also the reason
 9. why we find so many different
 10. languages and dialects. The world
 11. is a vast and complex system, and
 12. it is only by studying it carefully
 13. that we can begin to understand it.
 14. The second of these is the fact that
 15. the world is not a static one, but
 16. is constantly changing. This is the
 17. reason why we find so many different
 18. customs and habits in different parts
 19. of the world. It is also the reason
 20. why we find so many different
 21. languages and dialects. The world
 22. is a vast and complex system, and
 23. it is only by studying it carefully
 24. that we can begin to understand it.
 25. The third of these is the fact that
 26. the world is not a uniform one, but
 27. is a complex of many different parts,
 28. each of which has its own life and
 29. its own way of thinking. This is the
 30. reason why we find so many different
 31. customs and habits in different parts
 32. of the world. It is also the reason
 33. why we find so many different
 34. languages and dialects. The world
 35. is a vast and complex system, and
 36. it is only by studying it carefully
 37. that we can begin to understand it.
 38. The fourth of these is the fact that
 39. the world is not a static one, but
 40. is constantly changing. This is the
 41. reason why we find so many different
 42. customs and habits in different parts
 43. of the world. It is also the reason
 44. why we find so many different
 45. languages and dialects. The world
 46. is a vast and complex system, and
 47. it is only by studying it carefully
 48. that we can begin to understand it.
 49. The fifth of these is the fact that
 50. the world is not a uniform one, but
 51. is a complex of many different parts,
 52. each of which has its own life and
 53. its own way of thinking. This is the
 54. reason why we find so many different
 55. customs and habits in different parts
 56. of the world. It is also the reason
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 58. languages and dialects. The world
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 62. The sixth of these is the fact that
 63. the world is not a static one, but
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 73. The seventh of these is the fact that
 74. the world is not a uniform one, but
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 76. each of which has its own life and
 77. its own way of thinking. This is the
 78. reason why we find so many different
 79. customs and habits in different parts
 80. of the world. It is also the reason
 81. why we find so many different
 82. languages and dialects. The world
 83. is a vast and complex system, and
 84. it is only by studying it carefully
 85. that we can begin to understand it.
 86. The eighth of these is the fact that
 87. the world is not a static one, but
 88. is constantly changing. This is the
 89. reason why we find so many different
 90. customs and habits in different parts
 91. of the world. It is also the reason
 92. why we find so many different
 93. languages and dialects. The world
 94. is a vast and complex system, and
 95. it is only by studying it carefully
 96. that we can begin to understand it.
 97. The ninth of these is the fact that
 98. the world is not a uniform one, but
 99. is a complex of many different parts,
 100. each of which has its own life and
 101. its own way of thinking. This is the
 102. reason why we find so many different
 103. customs and habits in different parts
 104. of the world. It is also the reason
 105. why we find so many different
 106. languages and dialects. The world
 107. is a vast and complex system, and
 108. it is only by studying it carefully
 109. that we can begin to understand it.
 110. The tenth of these is the fact that
 111. the world is not a static one, but
 112. is constantly changing. This is the
 113. reason why we find so many different
 114. customs and habits in different parts
 115. of the world. It is also the reason
 116. why we find so many different
 117. languages and dialects. The world
 118. is a vast and complex system, and
 119. it is only by studying it carefully
 120. that we can begin to understand it.

26. Et il y eut un grand vent, et il y eut une grande chaleur, et il y eut une grande sécheresse, et il y eut une grande famine, et il y eut une grande peste, et il y eut une grande mort.

27. Et il y eut une grande mort, et il y eut une grande peste, et il y eut une grande famine, et il y eut une grande sécheresse, et il y eut une grande chaleur, et il y eut un grand vent.

28. Et il y eut une grande mort, et il y eut une grande peste, et il y eut une grande famine, et il y eut une grande sécheresse, et il y eut une grande chaleur, et il y eut un grand vent.

29. Et il y eut une grande mort, et il y eut une grande peste, et il y eut une grande famine, et il y eut une grande sécheresse, et il y eut une grande chaleur, et il y eut un grand vent.

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1. The first part of the report is a general statement of the purpose of the study. It is to determine the effect of the new method of teaching on the learning of the subject.

2. The second part of the report is a description of the method of teaching. It is a new method of teaching which is based on the principles of the new method of teaching.

3. The third part of the report is a description of the results of the study. It is a new method of teaching which is based on the principles of the new method of teaching.

4. The fourth part of the report is a description of the conclusions of the study. It is a new method of teaching which is based on the principles of the new method of teaching.

5. The fifth part of the report is a description of the recommendations of the study. It is a new method of teaching which is based on the principles of the new method of teaching.

6. The sixth part of the report is a description of the limitations of the study. It is a new method of teaching which is based on the principles of the new method of teaching.

7. The seventh part of the report is a description of the future research. It is a new method of teaching which is based on the principles of the new method of teaching.

8. The eighth part of the report is a description of the references. It is a new method of teaching which is based on the principles of the new method of teaching.

9. The ninth part of the report is a description of the appendix. It is a new method of teaching which is based on the principles of the new method of teaching.

10. The tenth part of the report is a description of the summary. It is a new method of teaching which is based on the principles of the new method of teaching.

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$$f(x) = \frac{1}{x^2} = x^{-2} \Rightarrow f'(x) = -2x^{-3} = -\frac{2}{x^3}$$

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25. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

26. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

27. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

28. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

29. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

30. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

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32. And he said, I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light. And I have seen a vision, and I have dreamed a dream. And I have heard a voice, and I have seen a light.

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1. The first of these is the *Book of Daniel*, which is a collection of four stories. The first story is the *Story of the Burning Furnace*, which is a story of a man who is thrown into a furnace and is saved by God. The second story is the *Story of the Lions' Den*, which is a story of a man who is thrown into a den of lions and is saved by God. The third story is the *Story of the Writing on the Wall*, which is a story of a man who is able to read the writing on the wall. The fourth story is the *Story of the Susanna*, which is a story of a woman who is falsely accused of adultery and is saved by God.

2. The second of these is the *Book of the Maccabees*, which is a collection of two books. The first book is the *First Book of the Maccabees*, which is a story of a man who leads a rebellion against the Greeks. The second book is the *Second Book of the Maccabees*, which is a story of a man who leads a rebellion against the Greeks.

3. The third of these is the *Book of the Esther*, which is a story of a woman who saves her people from destruction.

4. The fourth of these is the *Book of the Judith*, which is a story of a woman who saves her people from destruction.

5. The fifth of these is the *Book of the Tobit*, which is a story of a man who is blind and is cured by God.

6. The sixth of these is the *Book of the Susanna*, which is a story of a woman who is falsely accused of adultery and is saved by God.

7. The seventh of these is the *Book of the Belshazzar's Feast*, which is a story of a man who is able to read the writing on the wall.

8. The eighth of these is the *Book of the Susanna*, which is a story of a woman who is falsely accused of adultery and is saved by God.

9. The ninth of these is the *Book of the Susanna*, which is a story of a woman who is falsely accused of adultery and is saved by God.

10. The tenth of these is the *Book of the Susanna*, which is a story of a woman who is falsely accused of adultery and is saved by God.

CHINA

The first of the two main branches of the Yangtze River is the Yellow River, which flows from the north-west to the north-east. It is the largest river in China, and its waters are used for irrigation and navigation. The second main branch is the Yangtze River, which flows from the south-west to the south-east. It is the second largest river in China, and its waters are also used for irrigation and navigation.

The Yangtze River is the longest river in China, and it is the second longest in the world. It flows for over 4,000 miles, and its waters are used for a variety of purposes, including irrigation, navigation, and power generation. The river is also a major source of food, as it is used for fishing and the raising of livestock.

The Yangtze River is also a major source of water for the cities of Shanghai and Nanjing. The river is used for a variety of purposes, including irrigation, navigation, and power generation. The river is also a major source of food, as it is used for fishing and the raising of livestock.

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The first part of the year was spent in the
 study of the history of the country and the
 habits of the people. The second part was
 spent in the study of the natural history of the
 country. The third part was spent in the study
 of the political and social condition of the
 country. The fourth part was spent in the study
 of the literature of the country. The fifth part
 was spent in the study of the art and
 architecture of the country. The sixth part
 was spent in the study of the science and
 technology of the country. The seventh part
 was spent in the study of the religion and
 philosophy of the country. The eighth part
 was spent in the study of the law and
 government of the country. The ninth part
 was spent in the study of the medicine and
 surgery of the country. The tenth part was
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The first part of the day was spent in the
 morning at the office, where I received
 several letters from the friends of the
 cause. I then went to the school, where
 I gave a lecture on the subject of
 the rights of the colored people. The
 lecture was well attended, and I
 received many expressions of sympathy
 and interest. In the afternoon, I
 visited the hospital, where I saw
 many of the poor and suffering
 people. I then went to the
 church, where I gave a prayer
 meeting. The meeting was well
 attended, and I received many
 expressions of sympathy and interest.

The second part of the day was spent in the
 evening at the office, where I received
 several letters from the friends of the
 cause. I then went to the school, where
 I gave a lecture on the subject of
 the rights of the colored people. The
 lecture was well attended, and I
 received many expressions of sympathy
 and interest. In the afternoon, I
 visited the hospital, where I saw
 many of the poor and suffering
 people. I then went to the
 church, where I gave a prayer
 meeting. The meeting was well
 attended, and I received many
 expressions of sympathy and interest.

The first of these is the fact that the
 population of the city has increased
 rapidly since the war. This is due
 to a number of causes, the most
 important of which are the
 following: the fact that the
 city is a center of commerce
 and industry, the fact that
 the city is a center of
 education, and the fact that
 the city is a center of
 government. These factors
 have all contributed to the
 growth of the city, and
 the result is a city that
 is one of the most important
 in the country.



1. The first of these is the fact that the
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 3. a complex one, involving many factors
 4. which are not yet fully understood.
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 97. The twenty-fifth is the fact that the
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 100. which are not yet fully understood.



HOSEA.

CHAPTER I.

The first part of the paper is devoted to a general
 description of the country and its resources. It is
 found that the country is very fertile and that
 the soil is very rich. The climate is very
 warm and the weather is very pleasant. The
 people are very friendly and the customs are
 very interesting. The country is very large
 and the population is very small. The
 government is very good and the laws are
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 climate is very warm and the weather is
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 government is very good and the laws are
 very just. The country is very beautiful
 and the scenery is very lovely. The
 people are very happy and the life is
 very good. The country is very rich
 and the resources are very abundant.

CHAPTER I

The first part of the book is devoted to a general survey of the subject. It begins with a discussion of the history of the subject, and then proceeds to a discussion of the principles of the subject. The second part of the book is devoted to a detailed discussion of the subject. It begins with a discussion of the history of the subject, and then proceeds to a discussion of the principles of the subject. The third part of the book is devoted to a detailed discussion of the subject. It begins with a discussion of the history of the subject, and then proceeds to a discussion of the principles of the subject.

The fourth part of the book is devoted to a detailed discussion of the subject. It begins with a discussion of the history of the subject, and then proceeds to a discussion of the principles of the subject. The fifth part of the book is devoted to a detailed discussion of the subject. It begins with a discussion of the history of the subject, and then proceeds to a discussion of the principles of the subject.

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1. The first part of the paper is devoted to a review of the literature on the topic. It starts with a brief overview of the general theory of the firm, and then moves on to a more detailed discussion of the specific issues raised by the paper.

2. The second part of the paper presents the empirical evidence. It begins with a description of the data used in the study, and then proceeds to a series of tables and figures that illustrate the results of the analysis.

3. The third part of the paper discusses the implications of the findings. It considers the role of the firm in the economy, and the impact of the results on policy-making.

4. Finally, the paper concludes with a summary of the main points and a list of references.

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Pomarine Grouper

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CHAPTER XIII

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* 2017 年 3 月 24 日 (星期五) 下午 14:00 在 100 号会议室, 由 100 号会议室

The first part of the book is devoted to a general
 description of the country and its inhabitants.
 The second part contains a detailed account of the
 history of the country from the earliest times
 to the present day. The third part is a
 description of the natural history of the country,
 and the fourth part is a description of the
 arts and manufactures of the country.

$$V_{H_{\infty}}: H_{\infty} \rightarrow \mathbb{P}^n \text{ is}$$

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$\gamma = \frac{1}{\sqrt{1 - \beta^2}}$

CHAPTER V

The first of these is the fact that the system of the world is not a simple one. It is a complex one, and it is one that is constantly changing. The second is that the system of the world is not a static one. It is a dynamic one, and it is one that is constantly evolving. The third is that the system of the world is not a uniform one. It is a varied one, and it is one that is constantly developing. The fourth is that the system of the world is not a perfect one. It is an imperfect one, and it is one that is constantly improving. The fifth is that the system of the world is not a complete one. It is an incomplete one, and it is one that is constantly expanding. The sixth is that the system of the world is not a simple one. It is a complex one, and it is one that is constantly changing. The seventh is that the system of the world is not a static one. It is a dynamic one, and it is one that is constantly evolving. The eighth is that the system of the world is not a uniform one. It is a varied one, and it is one that is constantly developing. The ninth is that the system of the world is not a perfect one. It is an imperfect one, and it is one that is constantly improving. The tenth is that the system of the world is not a complete one. It is an incomplete one, and it is one that is constantly expanding.

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The first of these is the fact that the
 system is not a simple one, but a
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 The second is that the system is not
 a static one, but a dynamic one,
 which is constantly changing and
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 The fourth is that the system is not
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$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

The first of these is the fact that the
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amphorae. The same day the Lord God sent a storm
 upon the sea, and the ship was broken in pieces, and
 the vessel was about to sink. Then the sailors
 were afraid, and said, Every man for his life!
 And they cast Jonah overboard, and the sea was
 calm. Then the Lord God said to the fish, and
 he vomited him out upon the shore. Then the Lord
 God said to Jonah, Arise, go to Nineveh, my great
 city, for I have found that thou art a righteous
 man. So Jonah arose, and went to Nineveh, according
 to the word of the Lord. Now Nineveh was an
 exceeding great city, and the people thereof were
 many. And Jonah began to enter the city, and he
 went a day's journey, and he sat down under a
 hawthorn tree. And the Lord God said to the
 gourd, and he grew up, and the vine came forth,
 and it was a great vine, and it was a shadow
 unto Jonah. And the Lord God said to the worm,
 and he came, and he ate the vine, and it was
 gone. And the Lord God said to the sun, and
 he came, and he shined upon Jonah, and he
 was scorched. And the Lord God said to the
 wind, and he came, and he blew upon Jonah,
 and he was dried up. And the Lord God said
 to the fish, and he came, and he vomited him
 out upon the shore. Then the Lord God said
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 upon the shore. Then the Lord God said to
 Jonah, Arise, go to Nineveh, my great city,
 for I have found that thou art a righteous man.

Jonah 3:1-10
 1. And the Lord God said to the fish, and he
 vomited him out upon the shore. Then the Lord
 God said to Jonah, Arise, go to Nineveh, my
 great city, for I have found that thou art a
 righteous man. So Jonah arose, and went to
 Nineveh, according to the word of the Lord. Now
 Nineveh was an exceeding great city, and the
 people thereof were many. And Jonah began
 to enter the city, and he went a day's journey,
 and he sat down under a hawthorn tree. And
 the Lord God said to the gourd, and he grew
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 great vine, and it was a shadow unto Jonah.
 And the Lord God said to the worm, and he
 came, and he ate the vine, and it was gone.
 And the Lord God said to the sun, and he
 came, and he shined upon Jonah, and he was
 scorched. And the Lord God said to the wind,
 and he came, and he blew upon Jonah, and he
 was dried up. And the Lord God said to the
 fish, and he came, and he vomited him out
 upon the shore. Then the Lord God said to
 Jonah, Arise, go to Nineveh, my great city,
 for I have found that thou art a righteous man.

Jonah 4:1-11
 1. And the Lord God said to the fish, and he
 vomited him out upon the shore. Then the Lord
 God said to Jonah, Arise, go to Nineveh, my
 great city, for I have found that thou art a
 righteous man. So Jonah arose, and went to
 Nineveh, according to the word of the Lord. Now
 Nineveh was an exceeding great city, and the
 people thereof were many. And Jonah began
 to enter the city, and he went a day's journey,
 and he sat down under a hawthorn tree. And
 the Lord God said to the gourd, and he grew
 up, and the vine came forth, and it was a
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 and he came, and he blew upon Jonah, and he
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 fish, and he came, and he vomited him out
 upon the shore. Then the Lord God said to
 Jonah, Arise, go to Nineveh, my great city,
 for I have found that thou art a righteous man.

Jonah 5:1-12
 1. And the Lord God said to the fish, and he
 vomited him out upon the shore. Then the Lord
 God said to Jonah, Arise, go to Nineveh, my
 great city, for I have found that thou art a
 righteous man. So Jonah arose, and went to
 Nineveh, according to the word of the Lord. Now
 Nineveh was an exceeding great city, and the
 people thereof were many. And Jonah began
 to enter the city, and he went a day's journey,
 and he sat down under a hawthorn tree. And
 the Lord God said to the gourd, and he grew
 up, and the vine came forth, and it was a
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 And the Lord God said to the worm, and he
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 And the Lord God said to the sun, and he
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 and he came, and he blew upon Jonah, and he
 was dried up. And the Lord God said to the
 fish, and he came, and he vomited him out
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 Jonah, Arise, go to Nineveh, my great city,
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V. G. ILIN: 1978.

The first of these is the fact that the
 system is not a simple one, but a
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 which are not yet fully understood.
 The second is that the system is not
 a static one, but a dynamic one, in
 which the various factors are constantly
 changing and interacting with each
 other. The third is that the system
 is not a closed one, but an open one,
 in which the various factors are
 constantly exchanging with the
 environment. The fourth is that the
 system is not a linear one, but a
 non-linear one, in which the various
 factors are interacting in a complex
 manner. The fifth is that the system
 is not a deterministic one, but a
 probabilistic one, in which the various
 factors are interacting in a way that
 cannot be predicted with certainty.
 The sixth is that the system is not a
 simple one, but a complex one, in
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CHAPTER I

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[illegible]

$\frac{1}{2} \times \frac{1}{2}$ 的方格，用 0、1 表示。若方格中无点，则填 0；若有 1 个点，则填 1。

[illegible][illegible][illegible][illegible][illegible]

$\frac{1}{\sqrt{\pi}} \int_{-\infty}^{\infty} f(x) e^{-x^2} dx = \frac{1}{\sqrt{\pi}} \int_{-\infty}^{\infty} f(x) e^{-x^2} dx$

[illegible]

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[illegible][illegible]

$\frac{1}{\sqrt{\pi}} \int_{-\infty}^{\infty} f(x) \delta(x-a) dx = f(a)$

[illegible]
$$\sum_{i=1}^n \frac{1}{i} \leq \ln n + 1$$

- * $\Gamma = \text{Aut}(M)$ is a group
- * $N_{\Gamma}(H) = \{g \in \Gamma \mid gHg^{-1} = H\}$
- * $H \trianglelefteq N_{\Gamma}(H)$
- * $N_{\Gamma}(H) \cong \text{Aut}(H)$
- * $\Gamma/H \cong \text{Aut}(H)$
- * $\Gamma/H \cong \text{Aut}(H)$

VOLUME II.—PHOTOMETRICAL.

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CHAPTER I
THE DISCOVERY OF AMERICA
The first discovery of America was made by Christopher Columbus in 1492. He sailed from Spain and reached the island of San Salvador in the West Indies. This was the first of many voyages that he made to the New World. Columbus's discovery opened up a new era of exploration and trade between Europe and the Americas. The Spanish government supported his voyages, and he was rewarded with the title of Admiral of the Ocean Sea. Columbus's discovery of America was a major event in the history of the world, as it led to the European colonization of the Americas and the exchange of goods and ideas between the two continents.

CHAPTER II
THE EARLY YEARS OF THE UNITED STATES
The early years of the United States were marked by a period of rapid growth and expansion. The country was founded in 1776, and the first decade was a time of great challenge and triumph. The American Revolution was a struggle for independence from British rule, and it was a defining moment in the nation's history. The new government was established under the Constitution, and the country began to take shape. The early years were a time of great uncertainty, but the American people showed a remarkable ability to overcome adversity and build a new nation.

CHAPTER III
THE GROWTH OF THE UNITED STATES
The growth of the United States was a process that continued throughout the 19th century. The country expanded its territory through a series of acquisitions, including the Louisiana Purchase and the Mexican Cession. The population grew rapidly, and the economy began to diversify. The United States emerged as a major power in the world, and its influence was felt in many parts of the globe. The growth of the United States was a testament to the resilience and ingenuity of the American people.

CHAPTER IV
THE AMERICAN CIVIL WAR
The American Civil War was a conflict that shaped the nation's future. It was a struggle between the Union and the Confederacy, and it was a defining moment in the country's history. The war was fought over the issue of slavery, and it resulted in the abolition of the institution. The Civil War was a time of great hardship and sacrifice, but it was also a time of great heroism and courage. The American people showed a remarkable ability to overcome adversity and build a new nation.

CHAPTER V
THE RECONSTRUCTION OF THE SOUTHERN STATES
The Reconstruction of the Southern States was a period of great challenge and triumph. It was a time when the United States sought to rebuild the South after the devastation of the Civil War. The Reconstruction was a struggle for the rights of the newly freed African Americans, and it was a defining moment in the nation's history. The Reconstruction was a time of great uncertainty, but the American people showed a remarkable ability to overcome adversity and build a new nation.

CHAPTER VI
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To the Hon. Secy. of the Interior
 Washington, D. C.
 Sir:
 I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the application of the National Park Service for the purchase of the land described in the accompanying plat. I am sorry that I cannot give you a more definite answer at this time, but the matter is being considered by the Department and a final decision will be made as soon as possible. In the meantime, I am sure that you will understand the necessity of the delay. Very respectfully,
 J. M. Smith, Secretary

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the first of these is the fact that the Chinese are not a homogeneous people. They are divided into many different groups, each with its own language, customs, and traditions. The second is that the Chinese have a long history of internal conflict and foreign invasion. The third is that the Chinese have a strong sense of national identity and pride. The fourth is that the Chinese have a strong sense of social hierarchy and order. The fifth is that the Chinese have a strong sense of family and community. The sixth is that the Chinese have a strong sense of duty and responsibility. The seventh is that the Chinese have a strong sense of honor and shame. The eighth is that the Chinese have a strong sense of loyalty and devotion. The ninth is that the Chinese have a strong sense of respect and reverence. The tenth is that the Chinese have a strong sense of humility and modesty. The eleventh is that the Chinese have a strong sense of patience and endurance. 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1. *Zechariah* 1:1-17
 2. *Zechariah* 1:18-24
 3. *Zechariah* 2:1-13
 4. *Zechariah* 2:14-17
 5. *Zechariah* 2:18-20
 6. *Zechariah* 2:21-24
 7. *Zechariah* 3:1-10
 8. *Zechariah* 3:11-17
 9. *Zechariah* 3:18-21
 10. *Zechariah* 4:1-14
 11. *Zechariah* 4:15-19
 12. *Zechariah* 5:1-4
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 30. *Zechariah* 13:1-6
 31. *Zechariah* 13:7-9
 32. *Zechariah* 14:1-11
 33. *Zechariah* 14:12-21

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CHAPTER VIII

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CAMP V		JULY 1914	
DATE	TIME	PLACE	REMARKS
July 1	8:00	Camp V	Arrived at camp. Weather clear.
July 2	7:30	Camp V	Left camp for the river. Arrived at 10:00.
July 3	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 4	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 5	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 6	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 7	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 8	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 9	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 10	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 11	7:00	Camp V	Left camp for the river. Arrived at 9:30.
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July 23	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 24	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 25	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 26	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 27	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 28	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 29	7:00	Camp V	Left camp for the river. Arrived at 9:30.
July 30	7:00	Camp V	Left camp for the river. Arrived at 9:30.

July 31 8:00 AM Arrived at camp. Weather clear.

July 31 8:00 AM Arrived at camp. Weather clear.

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The first of these is the fact that the mineral is found in a variety of localities. It is found in the United States, Canada, Mexico, and Europe. It is also found in the East Indies, China, and Japan. The second fact is that the mineral is found in a variety of rocks. It is found in igneous rocks, metamorphic rocks, and sedimentary rocks. The third fact is that the mineral is found in a variety of grades. It is found in the highest grades of metamorphism, as well as in the lowest grades. The fourth fact is that the mineral is found in a variety of colors. It is found in green, blue, and white. The fifth fact is that the mineral is found in a variety of sizes. It is found in small grains, as well as in large crystals.

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From the above it will be seen that the mineral is found in a variety of localities, rocks, grades, colors, and sizes.

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the same way as in the case of the first two cases, we have the following result:

THEOREM 1. Let $f(x)$ be a function defined on the interval $[a, b]$ and let $F(x)$ be its antiderivative. If $f(x)$ is continuous on $[a, b]$ and $F(x)$ is differentiable on $[a, b]$, then $F'(x) = f(x)$ for all x in $[a, b]$.

PROOF. Let x be any point in $[a, b]$. Since $f(x)$ is continuous at x , we have $\lim_{h \rightarrow 0} f(x+h) = f(x)$. Also, since $F(x)$ is differentiable at x , we have $\lim_{h \rightarrow 0} \frac{F(x+h) - F(x)}{h} = F'(x)$. Now, by the Mean Value Theorem, we have

$$\frac{F(x+h) - F(x)}{h} = \frac{F(x+h) - F(x+h-h)}{h} = \frac{F(x+h) - F(x)}{h} = f(\xi)$$

for some ξ between x and $x+h$. Since $f(x)$ is continuous at x , we have $\lim_{h \rightarrow 0} f(\xi) = f(x)$. Therefore, $\lim_{h \rightarrow 0} \frac{F(x+h) - F(x)}{h} = f(x)$, which is the desired result.

THEOREM 2. Let $f(x)$ be a function defined on the interval $[a, b]$ and let $F(x)$ be its antiderivative. If $f(x)$ is continuous on $[a, b]$ and $F(x)$ is differentiable on $[a, b]$, then $F'(x) = f(x)$ for all x in $[a, b]$.

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THEOREM 3. Let $f(x)$ be a function defined on the interval $[a, b]$ and let $F(x)$ be its antiderivative. If $f(x)$ is continuous on $[a, b]$ and $F(x)$ is differentiable on $[a, b]$, then $F'(x) = f(x)$ for all x in $[a, b]$.

PROOF. Let x be any point in $[a, b]$. Since $f(x)$ is continuous at x , we have $\lim_{h \rightarrow 0} f(x+h) = f(x)$. Also, since $F(x)$ is differentiable at x , we have $\lim_{h \rightarrow 0} \frac{F(x+h) - F(x)}{h} = F'(x)$. Now, by the Mean Value Theorem, we have

$$\frac{F(x+h) - F(x)}{h} = \frac{F(x+h) - F(x+h-h)}{h} = \frac{F(x+h) - F(x)}{h} = f(\xi)$$

for some ξ between x and $x+h$. Since $f(x)$ is continuous at x , we have $\lim_{h \rightarrow 0} f(\xi) = f(x)$. Therefore, $\lim_{h \rightarrow 0} \frac{F(x+h) - F(x)}{h} = f(x)$, which is the desired result.

THEOREM 4. Let $f(x)$ be a function defined on the interval $[a, b]$ and let $F(x)$ be its antiderivative. If $f(x)$ is continuous on $[a, b]$ and $F(x)$ is differentiable on $[a, b]$, then $F'(x) = f(x)$ for all x in $[a, b]$.

PROOF. Let x be any point in $[a, b]$. Since $f(x)$ is continuous at x , we have $\lim_{h \rightarrow 0} f(x+h) = f(x)$. Also, since $F(x)$ is differentiable at x , we have $\lim_{h \rightarrow 0} \frac{F(x+h) - F(x)}{h} = F'(x)$. Now, by the Mean Value Theorem, we have

allowed to examine and judge of the affair: nor is the story itself likely, that Susanna should go into the garden to wash at noon-day, and yet be unprovided with materials; that she should send both her maids away to fetch her oil and wash-balls, and be left alone; and that since she intended to wash, that the garden was not thoroughly searched first, to see if any person was secretly lurking in it, and care taken that all the doors and avenues to it were shut, as it is plain they were not; nor is it probable that these elders would have made such an attempt whilst her maids were gone for the above things, when they might expect they would return before they could accomplish their design, and so be detected; with many other things, which might be observed in the account: add to which, that the writer makes mention of a passage of Scripture, nowhere to be found in it, ver. 2. and distinguishes between the daughters of Israel and of Judah, over the former of which these elders are said to have prevailed, and to have kept company with, ver. 57, whereas those had been carried captive by Salmanser a hundred years before, or more; and the latter he calls Susanna, and yet makes Daniel to call her a daughter of Israel too, ver. 48. and, upon the whole, Africanus^a might well suspect this history to be spurious and fictitious.

The story of Bel and the Dragon is as great a romance as ever was wrote, full of the most ridiculous, absurd, and monstrous things that could be thought of. It is not credible that Bel, which was an idol of the Babylonians, should be worshipped by Cyrus the Persian; and if he did worship it, it can never be thought he should be so grossly stupid as to imagine that an image made of brass and clay could really eat and drink, which was never supposed of any idol-statue by the grossest of Heathen idolaters: besides, Bel, and the rest of the Babylonian images, were destroyed and broken to pieces by Cyrus when Babylon was taken, as was foretold, Isa. xlvii. 1, Jer. L. 2. and li. 41. nor is the manner, in which the fraud of Bel's eating such large provisions every day was detected, plausible; namely, by ordering the king's servants to strew ashes throughout the temple, whereby the prints of the footsteps of the priests and their families were discovered, who came in by a privy door and ate the provisions; for, as this was done by the king's servants, it is much more of them had not discovered it to the priests; and besides, as the priests knew what Daniel was about, to make discovery of their intrigues, upon the first sight of the ashes they might have concluded at once for what purpose they were strowed, and after they had took away the provisions, might, and doubtless would, have spread new ashes over their footsteps, and so have disappointed Daniel in his views. And though Daniel may be supposed to take a more effectual way to destroy the dragon, yet not as to show any thing extraordinary and supernatural; but it is beyond all belief that the Babylonians, who were just subdued by Cyrus, and they and all they had put into the hands of the Persians, should come and menace the king, and have such power over him as to oblige him to deliver Daniel into their hands. The story of the lion's den, and of his being cast into it, and the circumstances attending, are monstrously fabulous and incredible, as that two bodies of men, as Calmet^b himself understands it, who credits the story in ver. 31. or two slaves, as in the margin, should be cast every day into the den to be devoured by the lions; it is not likely there should be so many condemned to death every day for capital crimes they were guilty of; or that such cruelty should be exercised continually in the reign of such a prince as Cyrus; nor is it true that Daniel was cast into the den of lions in his reign, but in the reign of Darius, Dan. vi. and upon another account; and a most fabulous and false story is told of an angel taking the Prophet Habacuc by the hair of the head, and carrying him from Judea to Babylon with a bowl of bread and pottage to feed Daniel in the den; whereas Habacuc lived before the captivity, and prophesied of the Chaldeans by come coming against Jerusalem to destroy it, Hab. i. 6, this the Arabs ascribe to Jeremiah^c: nor is it likely that the king should be seven days before he went to the den to bewail Daniel, whose favourite he was. It is astonishing that such an idle romantic story should be added to the Scriptures, or bound up with them, or be admitted to be read in public congregations by any that call themselves Christians, to the stumbling of Turks and Jews; the latter observe^d that these stories are written in a book called Bel, and it is received by them (the Christians), but not by us. Indeed Josephus Ben Gorion^e tells the like story, and so do the Rabbins^f,

^a Hist. ad Origin. apud Euseb. Eccl. Hist. L. 6. c. 31.

^b Dictionary, in the word Daniel.

^c Vol. Buchart, Hierozala. par. 1. l. c. 3. col. 745, 750.

^d Cassa, Tzemach David, par. 2. fol. 7. 2.

^e Hist. Jud. l. 1. c. 11, 13, 14.

^f Bereschit Rabba, sect. 68. fol. 61. 2.

who say that Nebuchadnezzar had a dragon, which Daniel by his leave destroyed, by putting tails into his straw he ate, which torn his entrails, to which they apply Jer. li. 44.

The prayer of Manassah never appeared in the Hebrew language; and though there is some doubt in it, yet there is no reason to believe it is the composition of Manassah king of Israel; but because, when he was in chains in Babylon, it is said he repented and humbled himself before God and prayed, 2 Chron. xxxiii. 12. 13. some officious person has composed a prayer for him; and it seems to have been framed by one of a pharisaical spirit, since he speaks of just persons, as Abraham, Isaac, and Jacob, as without sin, and who stood in no need of repentance, and for whom that is not appointed, see Luke xv. 7.

Next follow the books of the Maccabees, first and second, so called from Maccabeus, the surname of Judas, the third son of Matthias, a priest of Modon, whose exploits, and those of his father and brethren, are recorded in them. Learned men differ much in the derivation of this name; Isidore Pelusiotus* says, in the Persian language it signifies lord; Drusius† derives it from *μακ*, to extinguish, and interprets it an extinguisher; he being an instrument of extinguishing the enemies of the people of God, and of the civil war among them. Holtzinger‡ thinks it may be formed from the Arabic word *mak*, to prostrate or cast to the ground, as he led great numbers of his enemies; but, to omit many others which may be seen in Calmet§, and other writers, the more common opinion is, that the four letters *macc* are the initial letters of the words in the Hebrew text of Exod. xv. 11. *who strike unto thee, O Lord, among the gods?* which were on his ensign, standard, or banner. The name is peculiar to Judas, though it is given to all his brethren, see 1 Maccab. ii. 4, 66, and iii. 1. and because of the valiant things done by them, recorded in these books, they have this general title. These writings, however useful in history, are not received by the Jews: into the canon of the Scriptures; and they are particularly excepted out of them by Origen¶ in the catalogue he has given, who speaks of them as extra books, and says they were inscribed Barthelemaeus, which I should choose to render the prince of the house or family, the prince of the children of God; which seems to have a special respect to Judas Maccabeus, by which it should seem that these books were in the Hebrew language. Of the first of these Jeron* says, that he found it in the Hebrew; but it is now since he lost, for it is not now extant in that language, as we know of. This book is, for the most part, a good and useful history, and in many things agrees with Josephus; it contains a history of forty years from the reign of Antiochus Epiphanes, to the death of Simon the high-priest, about a hundred and thirty years before Christ. It could not be wrote by inspiration, since the writer of it himself observes, in several places, that there was no prophet in those times, ch. iv. 46, and ix. 27, and xiv. 41. nor is it without its mistakes, to which all human histories are subject; as when he says that Alexander the great parted his kingdom among his honourable servants while he was yet alive, ch. i. 5. Indeed, some years after his death, when there had been many wars and conflicts among his captains, it was divided between four of them, according to the prophecy of Daniel, ch. vii. 8, 22. but not by his direction, and much less in his life-time. When he was on his dying bed, he was asked to whom he left the kingdom? his answer was, to him that should appear to be best; and Philip Arrideus, a bastard-brother of Alexander, reigned seven years; and after him another Alexander, the son of Alexander the great by Roxane, reigned twelve years, according to Ptolemy's canon; and, according to the same canon, Alexander himself reigned but eight years, whereas the writer of this book of the Maccabees says he reigned twelve years, and then died, ver. 7. nor is it true what he relates, ver. 8, 9. that every one of his servants bore rule in his place, and all of them put crowns upon their heads; which was only true of some of them, after a course of years. Equally false is what is related of Antiochus the great, that he was taken alive by the Romans, and that India, Media, Lydia, and the goodliest countries they took from him, they gave to King Ptolemy, ch. viii. 6, 7, 8. whereas Antiochus, after his defeat at the famous battle at Magnesia first fled to Sardis, and then to Apamea; and not being able to pay the ransom the Romans exacted him in pay, went and plundered the temple of Jupiter Belus at Elymais of its vast treasure, when the populace rose upon him, and murdered him: the Romans indeed gave to

* Euseb. l. 5. c. 19.

† Rapius. lib. 1. c. 10.

‡ Theophr. Philob. l. 2. c. 2. p. 328.

§ Dictionary, in the word Narrabo.

¶ Gen. Trenchard. David. par. 2. fol. 6. l. R. Geddes.

Barthelemaeus, fol. 51. l.

* Apud Euseb. Hieron. Hist. l. 6. c. 23.

† In Proleg. Galatras.

‡ Cenn. Hist. l. 15. c. 5. Diodor. Sicul. Bibliothec. l. 18. p. 395. Justin. + Tragus. l. 12. c. 15.

Antiochus king of Pergamon, who bequeathed a fifth of his above father's, all the revenues on this side Mount Taurus which had belonged to Antiochus, but not Judea and Galilee, which were under tribute to the hands of the Romans. It gives, at some length, the persecutions of Antiochus. Father's notices are useful concerning the number of the members of the Roman senate, so that they were three hundred and seventy, when put to a vote; three hundred; and that they were the principal body, whereas their assembling was sometimes interrupted, especially in case of the government of the city of Rome by the senate, whereas they had yearly two consuls, *vers* 124, 125, and 126, and 127. Alexander the son of Antiochus Epiphanes, *ch*. 1, without giving the least hint of his being otherwise, makes him to be one's successor, whose name was Balas, a young man of low life, whom the king's Egyptian, Balis, and Cappadocian set up against Demetrius king of Syria, and called him Alexander, and gave out that he was the son of Antiochus; and yet Josephus makes the same mistake: and likewise when he speaks of a Demetrius king of the Tachosadducians, in the times of Antioch the high-priest, *ch*. 12, 7, whereas they never had any king of that name, and say of the same of Antioch, in *Antioch*, as some would have it, in these terms: If any are desirous of seeing these several things more largely and minutely treated of, they may consult a learned summation of our laws, referred to in the margin*. Antiochus Epiphanes has attempted to explain and defend the above traces through such little success. But it is not so much to be wondered at, that a Jew, as the writer in this book may be supposed to be, should be unacquainted with Grecian and Roman affairs: it is to be hoped his last words show something of the Jewish affairs of those times, in which the history deserves some respect. In *ch*. 1, *vers* 10, he has made a wrong application of the destruction of Jerusalem in *ch*. 1, *vers* 10, as appears from *Matt*. 23, 13, but this being before the accomplishment, need not seem strange; it shows the book, however, could not be written by Josephus.

The second part of the literature is more agreeable to the fact: it is prefaced with some letters of the Jews to Jerusalem, in their brethren in Egypt, in which are some things false and fabulous; mention is made of Judas Maccabeus being alive in the 125th year, *i. e.*, at the era of the Seleucids, *ch*. 1, 10, when he died in the 120th year; see *J* Maccab. *ch*. 5, 19, a falsehood is told of Antiochus being killed in the temple of Nabucodonosor at Persis, and of the priests there destroying his captives, and those with him, *vers* 12-16, which is contrary to the prophecy of *Isa*. *ch*. 23, that he should be broken without hands, or not be destroyed by the hand of any man; and so the account that is given of his death at Babylon, in the account of *J* Maccab. *ch*. 10-16, may, contrary to the account that is given in the book itself, *ch*. 12, *vers* 20. Antioch followed is told of Sedechiah burning the temple and altar, *vers* 18, whereas there were built long before his time, by whom only the walls of the city were rebuilt; yet a falsehood says is related of the fire of the altar being put to a pile, and burnt in the times of Nebuchadnezzar, *vers* 15, 16, 17, whereas that fire burnt of the things the Jews continually say were standing in the second temple, see *ch*. 2, 12, and worship of Jerusalem's being the same as that, and altered increase, in a hollow cave, *ch*. 11, 2, 6, 17, and which is positively said to be false, *ch*. 12, and the history following is said to be an abridgement of *Judas*, a Cyrenian; and such an account is given of it, and of the burning of the temple, as is a clear proof it comes from being a work of inspiration, *vers* 22, 23, it contains a history of about fifteen years, from the time that Heliodorus came out with a commission by Seleucus, to break him the possession of the temple at Jerusalem, to the victory obtained by Judas Maccabeus over Nicanor, about 150 years before Christ. It agrees with numerous particulars, domestic, and things universal, as well as those on foreign lands and countries, in it, as for instance, mention is made of Persepolis as no being, *ch*. 12, 2, when it had been utterly destroyed by 36,000 men above a hundred years before the true pass was observed, as in *J* Maccab. 1, 1, and the author is guided at a miracle, in making Judas Maccabeus to build the altar, and offer sacrifices, after two years' possession of it, *ch*. 5, 2, when it was destroyed three years, as appears from *J* Maccab. 1, 24, and *vers* 25, amongst the history and from Josephus, and most simply does he make Judas Maccabeus to collect a troop of men, and send it to Jerusalem to erect a new altar, and make a new dedication for the Lord, and pray for them, that they might be delivered from him, *ch*. 11, 25, 26, 27, and

* Jewish Tracts 1, 25, c. 2. Vol. Plan. Berman, Leyd.

* *Antiq.* 1, 10, c. 2, *vers* 10.

Hebrew Canon 120. *Antiq.* 1, 25, *vers* 10, 11, 12.

1000, 1000, 1000.

1000, 1000, 1000.

* *Antiq.* 1, 12, c. 2, *vers* 10.

the history is closed in a manner very unworthy of and very unbecoming an inspired writer; and clearly shows that the writer himself did not believe he wrote it under divine inspiration.

There is a third book in some versions, though not in ours, which bears the name of the Maccabees; but has no relation to Judas Maccabeus, nor his brethren, nor to the persecution of Antiochus Epiphanes; but to what was done in the reign of Ptolemaeus king of Egypt, fifty years before the history of the two former books begins; and is only so called, because it treats of things done and suffered in those times, with like zeal for the law of God; and Josephus's history of the martyrs that suffered under Antiochus is sometimes called the fourth¹; but neither of these are reckoned canonical.

¹ Vid. Præfata's Connection, &c. par. 2. B. 2. p. 111, 113.



FINIS.